THE CHURCHMAN.

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THE CHURCHMAN

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POETRY.

For the Churchman.

THE ARK OF SAFETY.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.—*Gen.* viii. 9.

On o'er the waste of waters, gentle dove!
Bright, blue, and tranquil, shine the heavens above,
And thou art free.
Spread thy long-fetter'd pinions, soar away,
Joyous, exulting in the light of day,
Which beams on thee.

Droop'st thou, sweet wand'rer? can no spot be found,
Valley, or hill, or gently-swelling mound,
'Mid waters dark,
Where thou may'st rest thy worn and wearied wing,
And from the place one verdant token bring
Back to the ark?

None—nought around save one vast boundless sea,
Does with its swelling waves encompass thee,
Haste to thy home;
There rest in safety, till, the deluge o'er,
Thou there may'st find some calm and peaceful shore,
Nor longer roam.

And thou, my soul, where seekest thou thy rest?
Does the world lure thee on, and say that bless'd
Her votaries are;
And spread the banquet, and bring song and flow'rs,
And crown with garlands pleasure's rosy hours,
A mask for care?

Does proud ambition, from some dazzling height,
Beckon thee still, and meets thine eager sight
The wreath of fame?
Heed not the baubles—far too dear the cost—
Striving to reach them thousands have been lost,
Winning a name.

And, disappointed, thou wilt turn away
From all that lured thy erring steps astray
From virtue's road;
And wearied, sorrowing, wilt again retrace
Thy path, and rest thee in that hallowed place,
The house of God.

Then haste, my soul, no safety can be found
While toiling onward o'er forbidden ground,
Behold the hand
Of Jesus stretch'd to save thee from the tide
That darkly rolls—haste, at the Saviour's side,
Take thou thy stand.

I. C.

From Dr. Boucher on American Education.

EDUCATION—PICTURE OF A JEWISH FAMILY.

On the authority of the text and some other similar passages, we are led to infer, that parental instruction was not in general communicated so much by lectures or lessons as by occasional conversation, whilst the parents and children were at work together in the field, or on a journey, or in the social moments of domestic converse; at the rising of the sun, and going down thereof.*

But since the digression (if it be one) naturally arises from the subject, and indeed belongs to it, let us for a moment try to fancy and to describe in what manner a Jewish sire probably communicated his instructions. Imagine, then, to yourselves so venerable a man sitting in his house, with his infant charge around him.—Taught by the law, induced by the customs of his country, and prompted by natural affection, instead of uninteresting (and sometimes perhaps improper) conversations which elsewhere engross those moments which to a good man are the happiest of any he passes, a Jewish father would be led to gratify the natural inquisitiveness of his rising family, by explaining to them the origin, the design, and the authority of all their feasts, rites, and institutions. Every public festival (like a parable or an allegory) carried with it its own peculiar moral or instruction; and was celebrated for the express purpose that it might be not only a memorial to the present generation, but as it were a living monument to all posterity, of the mercies which it was instituted to commemorate. And it was expressly enjoined, that the celebration of every feast, as well as of the passover, should be introduced with this preface: "Thou shalt show thy son in that day, saying, this is done because of that which the Lord did unto us." Aware how much more easily as well as effectually that kind of instruction which it was his object to impart is communicated through the medium and with the aid of sensible and even visible imagery, imagine you see him binding round their arms, or their foreheads, phylacteries or frontlets, on which were written (See Exod xiii. 2–10; Deut. vi. 4–9; xi. 13–21; xiii. 11–16) four passages of the law, commemorative of such interesting parts of their history as were best calculated to impress them with ideas of the goodness of God; that, looking on these, they might remember the commandments of God, and do them. Imagine him dwelling on the endearing topic, the infinite mercies of God, and recounting them in the enraptured strains of the hundred and thirty-sixth Psalm; which psalm, if it was not originally composed for one of these paternal lectures, is undoubtedly well adapted to such an occasion. Imagine, farther, that you hear such a father, with all the dignity of authority, and the earnestness of conviction, first singing (as was then the general mode of worship) the first stanza or portion of each verse or versicle alone in the manner of recitative; and his little congregation, trained by example as well as by precept to catch some portion of his piety and his ardor, joining in responsive chorus, "For his mercy endureth for ever!"—We know that some of the psalms were actually sung in some such manner: and I own I cannot figure to myself a way by which the two great purposes of historical instruction and national devotion could be more happily promoted than by such a scheme of family worship.

Next, suppose him in the same little happy circle, walking by the way. Catching his ideas from the objects and imagery around him, (which most probably were in general rural,) he would naturally direct his discourse to those topics. If he saw valleys (as in that country he often would) standing so thick with corn that they laughed and sang for joy, himself and his children might raise a choral song of praise to God, who crowned the year with his goodness. Struck with the astonishing fertility of the soil of Palestine, and reminded by their phylacteries of the passages of Scripture in which that happy circumstance was celebrated, their hearts would be taught to glow with gratitude, that the lines had fallen unto them in pleasant places, even in a land flowing with milk and honey, a land of hills and vallies, that drank (very different from Egypt!) water of the rain of heaven; a land which the Lord their God cared for, and upon which the eyes of the Lord were fixed from the beginning of the year even unto the end of the year. Nor could he well help pointing out to them its superiority over that land of Egypt whence they came out; where (by a difficult and troublesome husbandry) they sowed their land, and watered it with their feet, as a garden of herbs.

At the lying down or rising up of our supposed Jewish sire, the inexhaustible goodness of God, who gave the sun to rule by day, and the moon and stars to rule by night, would still be the unvarying theme of every morning and evening hymn. Beginning at the creation, when the light was called day, and the darkness night, we may imagine him to have traced their own history in regular succession down to that night when the Lord passed through Egypt, that night of the Lord which, for that reason, was for ever to be much observed of Israel; and down to that day when he smote the first-born of Egypt, unto the day when they departed out of Egypt, while God himself went before them to lead them the way, by day in a pillar of cloud, and by night in a pillar of fire. It is hardly possible to imagine an evening song more apposite to their circumstances, more instructive, or more pleasing. And after such an evening sacrifice, they could not but lie down and rise up gratefully acknowledging how true it was (at least in their own case) that day unto day uttereth speech, and night unto night showeth knowledge.

From the Chronicle of the Church.

Lectures on Witchcraft, comprising a history of the delusion in Salem, in 1692. By Charles W. Upham, pastor of the First Church in Salem. 2d Ed. Boston. 1832.

A few years since, the Rev. Mr. Upham, minister of the Congregational church in Salem, at the request of several gentlemen, prepared and delivered a few lectures before the Salem lyceum on the subject of witchcraft, and especially the delusion of 1692. The lectures were repeated before the lyceums at Beverly, Marblehead, South and North Danvers, Waltham, Gloucester, and several other places in that vicinity, and afterwards published by request, and compose the book, the title of which stands at the head of this article. Mr. Upham had every opportunity to ascertain the truth of the whole story, and his book evinces that he wanted neither ability or disposition to use the materials within his reach. From him, therefore, we might expect the truth, and, as far as practicable, the whole truth, and as we are not aware that any of the positions of his book have been disproved, we doubt not that they may be relied upon with great certainty.

The following summary contains a brief account of the *agents* concerned in the Salem delusion.

"A physician gave the first impulse to the awful work, by pronouncing the opinion, that the pretended sufferers were afflicted by the influence of witches—the judges and officers of the law did what they could to drive on the delusion to its height—and it ought not in justice to be denied or concealed, that the clergy were also instrumental in promoting the proceedings. Nay, it must be acknowledged, that they took the lead in the whole transaction. As the supposed agents of all the mischief belonged to the supernatural or spiritual world, which has ever been considered their peculiar province, it was thought that the assistance and co-operation of ministers were particularly appropriate and necessary."

Another extract will explain what Rev. Mr. Upham thinks of the *honesty* of some engaged in this transaction.

"What are we to think of those persons who commenced and continued the accusations of the afflicted children and their confederates?—Shocking as is the view it presents of the extent to which human nature can be carried in depravity, I am constrained to declare, as the result of as thorough a scrutiny as I could institute, my belief that this dreadful transaction was introduced and driven on by wicked perjury and wilful malice."

The following quotation gives us a view of some of the *motives* supposed to have operated upon those who carried on this work.

"I might proceed to analyze the whole transaction into the several elementary passions, motives, and intentions, by whose combined, conflicting, or separate influence it was introduced and carried on to its dreadful results. There is much reason to fear that, to a great extent, it was the effect of deliberate design. The peculiar theology of that period presented inducements to ambitious and enthusiastic individuals among the prominent members of the clergy, to bring about a state of things in which their spiritual power would be felt and displayed to a greater extent than before. The frequently-repeated wars with the Indians, especially the struggle with the celebrated and heroic Philip, had produced a relaxed and licentious state of morals and manners among the people. This appears with sufficient clearness from the doings and declarations of the Reforming Synod convened at Boston in 1679. All patriotic, pious, and benevolent citizens were distressed at the contemplation of such a state of things, and many attempts were made to arrest the downward movement of society. It was thought that the only way in which to check it was to restore and increase the influence of the clergy, that through them the community at large might be brought more under the sway of moral and Christian obligation. The whole machinery of a religious reformation, so far as the methods for producing such an effect had then been discovered, were put into operation simultaneously and on a large scale."

We give below a long extract, pointing out one *individual* who, in the opinion of the Rev. Mr. Upham, was among the most active, if not at the head of those who were fomenting this horrible work.

"Opposition to prevailing vices, and attempts to reform society, were considered at that time in the light of a conflict with Satan himself, and he was thought to be the ablest minister who had the greatest power over the invisible enemy, who could most easily and effectually avert his blows and counteract his baleful influence.—Dr. Cotton Mather aspired to be considered the leading champion of the Church, and the most successful combatant against the prince of the power of the air. He seems to have longed for an opportunity to signalize himself in this particular kind of warfare; seized upon every occurrence that would admit of such a coloring to represent it as the result of diabolical agency; circulated in his numerous publications as many tales of witchcraft as he could collect throughout New and Old England, and repeatedly endeavored to get up a delusion of this kind in Boston. He succeeded to some extent. An instance of witchcraft was brought about in that place, by his management, in 1688. There is some ground for suspicion that he was instrumental in causing the delusion in Salem; at any rate, he took a leading part in conducting it. And while there is evidence that he endeavored, after the delusion subsided, to escape the disgrace of having approved of the proceedings, and pretended to have been in some measure opposed to them, it can be too clearly shown that he was secretly and cunningly endeavoring to renew them during the next year in his own parish in Boston. I know nothing more artful and jesuitical than his attempts to avoid the reproach of having been active in carrying on the delusion in Salem, and elsewhere; and, at the same time, to keep up such a degree of credulity and superstition in the minds of the people as to render it easy to plunge them into it again at the first favorable moment."

In consequence of these charges, which were published in the first edition, the Rev. Mr. Upham was attacked by a writer in the Christian Register, in answer to whom Mr. Upham published, in the appendix to the second edition, an original letter of Cotton Mather's, which we publish below. In order to understand this letter it should be borne in mind, that a Mr. Burroughs was executed on the 19th of August, at which time Dr. Mather "rode around in the crowd on horseback, haranguing the people, and saying it was no wonder Mr. Burroughs appeared so well, for the devil often transformed himself into an angel of light." On the 9th of September *six persons* were condemned to death—on the 16th, Giles Cory was crushed to death—on the 17th *nine persons* received sentence of death—on the 20th, Dr. Mather wrote the following letter, and on the 22d *eight persons* were executed. The letter, therefore, was written when the excitement was at its height, and by one who had been a witness to most of the horrible tragedy.

"*Boston, Sept.* 20, 1692.

My dear and my very obliging Stephen,—It is my hap to bee continually * * * with all sorts of objections, and objectors against the * * work now doing at Salem, and it is my further good hap to do some little service for God and you in my encounters.

But that I may bee ye more capable to assist in lifting up a standard against ye infernal enemy, I must renew my most importunate request, that ye would please quickly to perform, what you kindly promised, of giving me a narrative of ye evidences given in at ye trials of half a dozen, or if ye please a dozen, of ye principal witches that have been condemned. I know 'twill cost you some time; but when you are sensible of ye benefit that will follow, I know you will not think much of that cost, and my own willingness to expose myself unto ye utmost for ye defence of my friends with you, makes me presume to plead something of merit, to bee considered.

I shall be content if you draw up ye desired narrative by way of letter to mee, or at least, let it not come without a letter, wherein you shall, if you can, intimate over again, what you have sometimes told mee, of ye awe, which is upon ye hearts of your juries * * * unto ye validity of ye special evidences.

Please also to * * * some of your observations about ye confessors and ye credibility of what they assert; or about things evidently preternatural in ye witchcrafts, and whatever else you may account an entertainment, for an inquisitive person, that entirely loves you, and *Salem*. Nay, tho' I will never lay aside ye character which I mentioned in my last words, yett I am willing that when you write, you should imagine mee as obstinate a Sadducee, and witch-advocate as any among us: address mee as one that believed nothing reasonable; and when you have so knocked mee down, in a spectre so unlike mee, you will enable mee to box it about among my neighbours, till it come, I know not where at last.

But assure yourself, as I shall not wittingly make what you write prejudicial to any worthy design which those two excellent persons, Mr. Hale and Mr. Noyse, may have in hand, so you shall find that I shall bee,

Sir, your grateful friend,

C. Mather."

Upon this letter the reverend author remarks. "This letter, therefore, was written while the horrors of the transaction were at their height, and by a person who had himself been a witness of them, and whose 'good hap' it had been to 'do some little service' in promoting them.—The object of the writer is declared to be, that he might be 'more capable to assist in lifting up a standard against the infernal enemy.' The literal meaning of the expression is, that he might be enabled to get up another witchcraft delusion under his own special management and control. Can any thing be imagined more artful and dishonest than the plan he had contrived to keep himself out of sight in all the operations necessary to accomplish his purpose?—'Nay, though I will never lay aside the character which I mentioned in my last words, yet I am willing that when you write you should imagine me as obstinate a Sadducee and witch-advocate as any among us: address me as one that believed nothing reasonable; and when you have so knocked me down, in a sceptre so unlike me, *you will enable me to box it about among my neighbours, till it come, I know not where at last.*'

Upon obtaining the document requisite to the fulfilment of his design, he did *box it about* so effectually among his neighbors, that he succeeded the next summer in getting up a wonderful case of witchcraft in the person of one Margaret Rule, a member of his congregation in Boston."

It has been asked, why, if this delusion was the work of fraud and design, the fact has not been known before? in reply to which it may be said, that the letter of Dr. Mather itself shows that there were "all sorts of objections and objectors to the work," those whom he calls "witch-advocates and obstinate Sadducees, who believed nothing reasonable," that is, who disbelieved the reality of the witchcraft at the time. To this it should also be added, that when the case of Margaret Rule began to attract attention, in 1693, the whole work of witchcraft was attacked by Robert Calef, an intelligent merchant of Boston, in several letters to Dr. Mather, which had the effect to arrest the progress of the delusion at that time. Those who read the letters of Calef, and Dr. Mather's reply, will see most plainly that Dr. Mather was not considered *above* suspicion at that time. In addition to this we shall only quote a passage from Hutchinson's History of Massachusetts relative to this subject, which, though it does not attempt to designate individuals, supports the general conclusions of the Rev. Mr. Upham.

"The opinion which prevailed in New England, for many years after this tragedy, that there was something preternatural in it, and that it was not all the effect of fraud and imposture, proceeded from the reluctance in human nature to reject errors once imbibed. As the principal actors went off the stage this opinion has gradually lessened; and perhaps it is owing to a respect to the memory of their immediate ancestors that many do not yet seem to be fully convinced. There are a great number of persons who are willing to suppose the accusers to have been under bodily disorders which affected their imaginations. This is kind and charitable, but seems to be winking the truth out of sight. A little attention must force conviction that the whole was a scene of fraud and imposture, began by young girls, who at first perhaps thought of nothing more than being pitied and indulged, and continued by adult persons who were afraid of being accused themselves. The one and the other, rather than confess their fraud, suffered the lives of many innocents to be taken away, through the credulity of judges and juries."

We have already made this article too long, and we can only conclude by saying, that men ought to learn wisdom from such a tragedy as this; it ought to teach them to hesitate long before they give themselves up to a belief in things so truly astonishing and wonderful as were those related of the Salem witches; for as that, so apparently supported by the best of testimony, had no foundation, except in the credulity of mankind, so it always has proved, and no doubt always will prove, of all other apparently miraculous achievements which have from time to time been trumpeted through the land.

From Dr. Boucher on American Education.

AMERICAN EDUCATION BEFORE THE REVOLUTION.

Were it not the hard fate of religion to be regarded as an inferior and insignificant part of education, it must be deemed incongruous, that those natives who are born in the communion of the Church of England, and are intended and expected to continue in her communion, should be taught their religion by dissenters.* One of the first and most obvious effects of this loose manner of enforcing religious impressions is a sort of general latitudinarianism; and when mankind have once been brought to think that one religion is as good as another, the next step is to conclude that the thing itself is not of much moment: and when religion is thus set at nought, neither good morals nor good conduct will be much regarded. I should imagine there are few persons so careless (not to say profligate) as not to be shocked at the idea of leaving behind them a degenerate and worthless posterity. It were better (as the famous Wm. Penn long ago observed) that the world should now end with us, than that we should be the means of continuing it only that it may be wicked and miserable.

The truth is, we are so much out of order in this great business, that it would be to compliment us to say we have only the sin of neglect to answer for. We have not only left undone that which we ought to have done, but we have also done that which we ought not to have done. And that we are not already *reprobate to every good work*, is more owing to the goodness of God, who has singularly blessed the people of these countries with a natural abhorrence of every thing that is monstrous either in vice or in folly, than to our care and prudence in instructing the rising generation. We have among us proofs in abundance of the influence of education; but unfortunately they are the proofs only of the bad, the wrong effects of a bad education. They too plainly show what men may become by being trained up in idleness, ignorance, and impurity of manners.

In either moral or political conduct it is reckoned no ordinary proof of wisdom to submit sometimes to be taught even by an enemy.†—Mark, then, the conduct of the various sectaries now every where springing up among us, like weeds in a neglected soil. They not only plant their schools in every place where they can have the most distant prospect of success; but they have conducted their interests with such deep policy, that (as was observed of the Jesuits in Europe) they have almost monopolized the instruction of our youth. Of our American colleges only two (I think) are professedly formed on the principles of the Established religion.

We are not, however, (I bless God!) wholly without tutors of meritorious characters, nor without some places of education which are not liable to these exceptions. Yet, even with those men, and in those places, the education is not of the right sort. Proud, as perhaps it is no reproach to us to own that we are, to form our manners and our sentiments on the model of the parent state, yet much more disposed to copy her follies and her vices than her merits and her virtues, we servilely follow the track she chalks out for us, in instances where we might commendably depart from it; and hence even our best education, like her's, is incongruous with our religion and our laws. As Christians, there surely is a propriety in our being taught the doctrines of Christianity; and as subjects, intended to live under a monarchy, we are at least preposterously, if not dangerously, educated when we are taught to prefer republicanism. Yet what are all the admired authors usually found in schools, to the study of whom alone we devote our first and best years, but the seducing panegyrists of a very lax morality, and of still more dissolute principles of policy?—They may perhaps furnish us with the best models of composition, and enable us to shine as orators and rhetoricians; but what are these in comparison with the importance of forming good men and good citizens? You will believe me, it is not without some compunction of heart that I can bring myself thus to tear the well-earned bays from the brows of these admired writers, to whom so large a portion of my life has been devoted, and in whose bewitching society I still spend (and hope long to spend) many of my pleasantest moments. Let them still be read, still be studied, and still admired; as no doubt they always will be by all men of true taste; but let not our youth be sent to them only, to learn their duty to God, their neighbor, and themselves. It is high time that the children of Christian parents should have a Christian education: it is high time that we should, in earnest, and totally, *renounce* heathenism; the doing of which a learned divine (Dr. Hammond) says, is the true meaning of the promise, to renounce the devil and all his works, made for us at our baptism.

COMMUNICATIONS.

Selected for the Churchman.

EXTRACTS, NO. VI.

As the Scriptures speak of eternal life as the "*gift* of God through Jesus Christ our Lord," so reason also shows, that for man to expect to earn for himself, by the practice of virtue, and claim as his just right, an immortality of exalted happiness, is a most extravagant and groundless pretension. It would indeed be no greater folly and presumption to contend, that the brutes are able by their own efforts to exalt themselves to rationality.—*Whately.*

If it be admitted, that *all* obedience to the commands of our Maker is a *debt* justly due to him,—a service his creatures are bound to perform,—it follows that the discharge of that debt, by a life of perfect rectitude, would not, in itself, entitle a man to claim any reward on the plea of merit, except only exemption from punishment. For as a servant is not *thanked* by his master for performing with exactness his appointed task of daily labor, so also must his disciples, as Christ tells them, call themselves, even when they have done all that is required of them, "unprofitable servants, who have done but that which it was their duty to do," and can have consequently no merit to boast.—*Ibid.*

From Adam until Christ, the religious knowledge of the world was like the gradual dawning of light which precedes the sunrise, and from which we infer the existence and anticipate the approach of the sun itself. Christ came; but his coming was as when the sun has risen in mist and cloud and can scarcely be discerned. And then came the Holy Spirit, like the breath of heaven which blows aside the cloud, and enables us to look upon the source of all the daylight with which we have been gradually blessed. So, also, our present condition as a Church may have some latent connection with futurity, which we shall then only be qualified to perceive, when God shall again manifest himself, and we see him even as he is.—*Hinde.*

All to whom the doctrines of revelation have been taught, and those more especially whose attention has been more peculiarly directed to them by a course of theological studies, if they are not the better for their religious knowledge, will assuredly be the worse for it.—*Whately.*

If you would know the state of the people, look at the state of the temple.—*Buchanan.*

No man ever succeeded greatly in a career in which he did not feel a delight, even to enthusiasm: if this enthusiasm abates, his strength is withered.—*Carne.*

Few men, unacquainted with grief, have come to a just knowledge of themselves.—*Swartz.*

How many have I been acquainted with, who through their vehement self-will have lost their prosperity, their lives, and often, it is to be feared, their eternal salvation. Oh! if parents did but know how much the happiness of their children depends on the early subjugation of their wills.—*Ibid.*

The best things, in a bad world, have the most enemies.—*Comber.*

Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor. Prosperity is not without its fears and distastes; and adversity is not without comforts and hopes. Certainly virtue is like precious odors, most fragrant when they are burned or crushed: for prosperity doth best discover vice; but adversity doth best discover virtue.—*Lord Bacon.*

I cannot call riches better than the baggage of virtue; for as the baggage is to an army, so are riches to virtue; it cannot be spared or left behind, but it hindereth the march; yea, and the care of it sometimes loseth the victory. Of great riches there is no use, except it be in the distribution; the rest is but vanity and conceit. Be not penny wise. Riches have wings and sometimes they fly away of themselves, sometimes they must be set flying to bring in more. *Ibid.*

A wise man will make more opportunities than he finds. Vain-glorious men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own vaunts. *Ibid.*

When Christ comes with regenerating grace, he finds no man sitting still, but all posting to eternal ruin, and making haste towards hell, till by conviction, he first brings them to a stand, and then by conversion turns their hearts and lives sincerely to himself.—*Baxter.*

Never did a soul obtain rest with God whose desire was not set upon him above all things else in the world.—*Ibid.*

The temper acquires habits much earlier than is usually apprehended; the first impressions which infants receive, and the first habits which they learn from their nurses, influence the temper and the disposition long after the slight causes which produced them are forgotten. *Edgeworth.*

Those who know only one thing find it easy to account for every thing.—*Aristotle.*

Of all the religions which have operated on the human mind, Christianity alone has the consistent character of perfect truth: all its parts are arranged with the most beautiful symmetry; and its grand effects have been constantly connected with virtuous gratification; with moral and intellectual improvement; with the present and future happiness of man.—*Sir H. Davy.*

Sublimity is the characteristic of the future state in the religion of Jesus.—*Ibid.*

True faith, like the dove sent forth by Noah, may for a season hover over the waters without finding a resting-place, but will always return to the ark, bearing the olive branch of peace and love.—*Rowland Hill.*

Though we are finite creatures, our actions have an infinite importance attached to them.—We had a beginning of existence, but we are never to have an end.—*Ibid.*

W. V.

For the Churchman.

The Life of the Rev. Rowland Hill, A. M. By the Rev. Edwin Sydney, A. M. First American Edition. New York: D. Appleton & Co. Stereotyped by Conner & Cooke. 1834. 12 mo. pp. 412.

NO. II.

Wesley and Whitefield had been long on their career before Rowland Hill was of age to join issue in these extraordinary proceedings, but there was a savor of these men's works that was infused into the soul of young Rowland while he was a scholar at Cambridge, there he took many a lesson from their example. He had scarcely entered upon his college course, but he commenced those labors to which he conceived himself called, and to which he was doubtless "inwardly moved by the Holy Ghost." He made known the word of life, according to his measure of ability, to all around him who would listen to his admonitions. "He visited the jail, and the sick, and commenced preaching in several places in Cambridge. He was instrumental in awakening an anxiety about eternal concerns in the minds of some few of his fellow-students." These exertions, and this success must necessarily render him hateful to all the dissipated and thoughtless in the University.—Nor could he escape censure from those under whose care the students were placed; these doings were most certainly irregular and would tend to much disorder and offence, for these measures, particularly *preaching* in the town, and in the country around, exceeded all that his predecessors, Wesley and Whitefield, had ever attempted. But Rowland was in almost every thing a character extraordinary, not coming out nor going on according to any preconceived or preordained rules.

In these irregular practices young Hill exposed himself not only to the censure of his superiors at college, but his father, Sir Rowland, became not merely displeased but exceedingly indignant, nor could he be ever reconciled to such a mode of proceeding in a son whom he had thought to have raised to great honor in the establishment. But even here, in his own family, he was not left without firm and seasonable support: her brother Richard, by whose instrumentality he had been brought to a sense of spiritual things when quite a boy, was not wanting in administering to his support and encouragement: and his sister too, a very pious and sensible young lady, failed not to strengthen the mind of her brother in the work of the Lord: for while these young persons, his brother and sister, could see very clearly that the want of submission to rule and order on the part of young Rowland, would expose him to much obloquy, and even to "the loss of all things," as it respected family prospects, they were persuaded that he was destined to honors not in the power of the *Hill family* to bestow. And so while they watched and chastened his excesses, as much as might be within their power, they still excited him in his work of faith and labor of love to the souls of men. Among his advisers there were several clergymen, one of whom was George Whitefield, who considered Rowland as "a light set upon a hill," and could not therefore but encourage him to hold on in a course to which his talent was so adapted, and for which his desires were so ardent. Thus inspired, and thus excited, he availed himself of that state of things in the Church which was not much improved since the early days of the first Methodists.

Wesley and Whitefield had been in full career for above thirty years, they had gathered around them, or had been the means of bringing into notice a number of clergymen somewhat after their own model. Most of these clergymen, however, had settled upon livings or in regular parish duty; only some few of them had connected occasional itinerant labors with the more regular and settled labors of their own parishes. One of these was the well known *John Berridge* vicar of Everton, Bedfordshire, a man of a cast of mind exactly suited to the spiritual ambition of Rowland Hill. Mr. Whitefield died in America, in the year 1770, the year after Mr. Hill had taken his bachelor's degree, and so Berridge succeeded Whitefield as Rowland's prompter and adviser; indeed the advice and example of Berridge had been rather in advance of Whitefield's influence, for Rowland had been under his guidance, from entering college to the time of his taking orders; and it was his intimacy with the vicar of Everton, and his imitation of him that more than any thing else, impeded his getting ordination. Six bishops in succession were applied to on his behalf, but in vain; his irregularities all the while he was at Cambridge, and even up to the moment these applications were made, were urged and imposed as reason sufficient to keep such a *wild vagary* in abeyance. Three years passed before orders could be obtained, during almost all which time he, as he had been doing, continued his lay preaching in *meeting-houses, in barns, in fields, in market-houses*, and in any place, in the public street or in a private house, if so be a congregation could be collected. But at length, after great and repeated exertion on the part of his friends, through the influence of the family the bishop of Bath and Wells was induced to confer the order of deacon on our intrepid champion, "*without any promise or condition whatever.*"

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* "In Hindostan, the youth are taught, not within doors, but in the open air; and it is a very singular, but not unpleasing spectacle, to behold in every village a venerable old man, reclined on a terraced plain, teaching a number of surrounding boys, who regard him with the utmost reverence and attention, like a shepherd feeding his flock. In those simple seminaries, where the want of magnificent halls and theatres is divinely compensated by the spacious canopy of heaven, the gentle and tractable sons of the Hindoos are not only prepared for the business, but instructed in the duties of life, a profound veneration for the object of religious worship, reverence of their parents, respect for their seniors, justice and humanity towards all men, but a particular affection for those of their own cast."—Memoirs of the War in Asia, Vol. ii. Appendix, p. 228.

* Dr. South, in the close of his sermon on education, speaking of schools and academies kept by dissenters, declares, in his warm and strong manner, that "it is a practice that looks with a more threatening aspect upon religion than any one fanatical or republican encroachment made upon it besides: for this is the direct and certain way to bring up a race of mortal enemies both to church and state. To derive, propagate, and immortalize the principles and practices of forty-one to posterity, is schism and sedition for ever; faction and rebellion in sæcula sæculorum; which, I am sure, no honest English heart will ever say amen to. We have, I own, laws against conventicles; but believe it, it would be but labor in vain to go about to suppress them, whilst these nurseries of disobedience are suffered to continue. For those first and early aversions to the government, which these shall infuse into the minds of children, will be too strong for the clearest after-convictions which can pass upon them when they are men. So that when these under-ground workers have once planted a brier, let no governor think that, by all the arts of clemency and condescension, or any other cultivation whatsoever, he shall change it into a rose, &c.—South's Sermons, vol. 5, Ser. i. p. 44.

† —— "fas est et ab hoste doceri."

As our Rowland commenced his career, so he proceeded, no man *less eccentric:* he might have obtained orders upon his taking his first degree, if he would have retired from lay itinerant preaching, and have come under conditions not to offend in future; but he not only cautiously avoided all such terms, but boldly resisted them, and declared his determination to go on as he had begun; and so if orders were conferred, the good old Bishop of Bath and Wells, Dr. Willis saw they must be given without any terms of restriction whatever. His title for orders was from the curacy of Kingston in Somersetshire, and his stipend forty pounds a year. His first sermon at Kingston, on 1 Cor. ii. 1, 2., entitled *The Gospel Message*, was published for the benefit of the poor of that parish. How long Mr. Hill continued in his curacy we are not informed by his biographer, but from some circumstances within our own knowledge, and others stated by Mr. Sydney we conclude that his labors at Kingston were but of short continuance, and even while he sustained the title of *curate* he kept up his *spiritual rambles*, and preached all over the country as before his ordination, in any place where he could get the people together.—Indeed the curacy was obtained for a title to orders, rather than for a settled scene of labor, and that he might be competent to take Priests' Orders as soon as he might be eligible to that grade in the sacred ministry. Such a course is required by the canon law of the Church of England, as established by Parliament.

To the Editor of the Churchman.

VACANT SUNDAYS.

Rev. Sir,—I was really not aware, until I read Bishop Onderdonk's letter in the Churchman, that any difference of opinion existed as to the services proper to be read on the three last Sundays after Trinity. I see not how the rubric could have been misunderstood; but so it is, and I agree with the Bishop in the explanation he has given.

I must beg leave, however, to express my objections to the Bishop's recommendation, that when there are twenty-seven Sundays after Trinity the clergy read the collect, &c., for the *fifth* and *sixth* Sundays after the Epiphany.

The rubric says, "If there be any more Sundays, i. e. (*than twenty-five*) before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting." And it has been the custom of the Church, from time immemorial, for its ministers to select the one next to that which was last read in the course of the ecclesiastical year.

But the Bishop says, "The clergyman may not always recollect which was the last Sunday after Epiphany." He ought not to forget, but if he does, a reference either to his pocket-book or the calendar, which every Book of Common Prayer furnishes, will at once tell him.

I object to the Bishop's recommendation:—

1st. *Because it would destroy that uniformity which it is so desirable to maintain, and which than he none is more anxious to promote.*—There is something peculiarly gratifying to the Christian worshipper in the reflection that, wherever the Protestant Episcopal form of prayer is used, not only in this country, but throughout the world, the same service is adopted, the same collects, epistles, and gospels are read. Now, let me ask, is the Churchman the organ of Bishop Onderdonk's communications, sent to our missionaries? Are they informed from time to time what alterations are made here? I should suppose not. They will, therefore, if they adhere to the rubric, and follow the ancient custom of the Church, read not the *fifth* and *sixth* collects, as the Bishop recommends, but the *second* and *third*, if there was but one Sunday after the Epiphany, or the *third* and *fourth*, if there were two.

2dly. *The Bishop of any other diocese may recommend some other of the services omitted after the Epiphany to be read, and so the difference may become greater throughout the Church by each bishop in the Union prescribing his own rule or rubric.*—I do not censure Bishop Onderdonk, but Episcopal legislation is virtually bad when evil consequences *may* ensue; and as the rubric has left the selection optional, although the custom of the Church determines which should be read, would it not be far better to leave the choice as it is? Bishop Onderdonk's selections are highly appropriate, but are not any other of the collects, &c., which may be read equally so? What then do we gain by the alteration, and what may we not lose of uniformity in our worship?

The calendar, I have said, sets forth how many Sundays there are after the Epiphany, and how many after Trinity in each year; on comparing, however, our Book of Common Prayer with that of the Church of England, I find a very useful "*Table of the Moveable Feasts, according to the calendar*," has been omitted in ours. It is true we have tables from which these may be calculated, but as it appears more necessary than ever to have every thing duly set forth and in order, I will introduce it to the notice of your readers:—

A TABLE of the MOVEABLE FEASTS for Fifteen Years.

The Year of our Lord.	Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiph.	Septuagesima Sunday.	The 1st Day of Lent.	Easter Day.	The Year of our Lord.	Rogation Sunday.	Ascension Day.	Whit-Sunday.	Sun. after Trinity.	Advent Sunday.
1838	15	4	G	5	Feb. 11	Feb. 28	Apr. 15	1838	May 20	May 24	June 3	24	Dec. 2
1839	16	15	F	2	Jan. 27	— 13	Mar. 31	1839	— 5	— 9	May 19	26	— 1
1840	17	26	ED	5	Feb. 16	Mar. 4	Apr. 19	1840	— 24	— 28	June 7	23	Nov. 29
1841	18	7	C	4	— 7	Feb. 24	— 11	1841	— 16	— 20	May 30	24	— 28
1842	19	18	B	2	Jan. 23	— 9	Mar. 27	1842	— 1	— 5	— 15	26	— 27
1843	1	0	A	5	Feb. 12	Mar. 1	Apr. 16	1843	— 21	— 25	June 4	24	Dec. 3
1844	2	11	GF	4	— 4	Feb. 21	— 7	1844	— 12	— 16	May 26	25	— 1
1845	3	22	E	1	Jan. 19	— 5	Mar. 23	1845	Apr. 27	— 1	— 11	27	Nov. 30
1846	4	3	D	4	Feb. 8	— 25	Apr. 12	1846	May 17	— 21	— 31	24	— 29
1847	5	14	C	3	Jan. 31	— 17	— 4	1847	— 9	— 13	— 23	25	— 28
1848	6	25	BA	6	Feb. 20	Mar. 8	— 23	1848	— 28	June 1	June 11	23	Dec. 3
1849	7	6	G	4	— 4	Feb. 21	— 8	1849	— 13	May 17	May 27	25	— 2
1850	8	17	F	2	Jan. 27	— 13	Mar. 31	1850	— 5	— 9	— 19	26	— 1
1851	9	28	E	5	Feb. 16	Mar. 5	Apr. 20	1851	— 25	— 29	June 8	23	Nov. 30
1852	10	9	DC	4	— 8	Feb. 25	— 11	1852	— 16	— 20	May 30	24	— 28

From this table it appears that there is sometimes but *one* Sunday after the Epiphany, and that sometimes there are *six:* that twenty-three Sundays after Trinity is the *minimum*, and twenty-seven the *maximum*.

The calendar is our directory, and the rubric our standard, an adherence to which will at all times prevent confusion and irregularity, and supersede the necessity of our asking needless and unnecessary questions. Notwithstanding the freedom of my remarks, Mr. Editor, I beg to add, that like a dutiful son of the Church I complied with the Bishop's suggestion.

I am, Rev. Sir, very faithfully yours,

SEMPER IDEM.

Remarks.—If our correspondent were right in his assumption, and if the ancient custom and general usage were as he represents them to be, we might be disposed to acquiesce in his conclusion, and regard the recommendation of the Bishop as injudicious. But from the best information which we can obtain, this uniformity neither exists nor has existed.

Wheatley, section xxvi., having mentioned the silence of the rubrics in regard to the "Vacant Sundays," adds, "And for that reason there is generally a diversity in the practice; some reading on these occasions the services next in course to what had been used at the Epiphany before; and others, at the same time, reading the last or two last, accordingly as one or both of them are wanting." This diversity of practice removes the ground of our correspondent's objections, and renders Episcopal advice or suggestion desirable, as the best means of approximating the uniformity which in other respects is so beautiful a feature of our services. For this reason, we think the Bishop was right in suggesting to his brethren the adoption of that course which he himself approved. But was that course itself the best? Here, again, we must differ from our correspondent and agree with the Bishop, whose suggestion is sustained by Wheatley, on grounds which appear to us entirely satisfactory.—Having stated the diversity of practice as above, Wheatley adds: "The last of these practices, I think, to be preferable: partly upon the account that when there is an overplus of Sundays after Trinity one year, there is generally a pretty full number after Epiphany the next, so that if any of the services for the early Sundays after Epiphany are taken in to supply those that are wanting after Trinity, the same services will come in turn to be read again pretty soon: but the chief reason why I think the latter services should be used, is because the service that is appointed for the last Sunday after Epiphany is a more suitable preparation for the season that is approaching, and makes way for the service for the last Sunday after Trinity, as that does for the services appointed for Advent."

We have been pleased to see that the "Church," a paper published in Upper Canada, adopts the same view, and expresses the belief that most clergymen in that vicinity will feel disposed to adopt the suggestion of the Bishop of New York. We may mention this as another evidence that the fact of uniformity is not so clear as our correspondent supposes.

For the Churchman.

FAMILIAR LETTER TO A STUDENT.

My Dear Sir,—In recommending to your attention certain studies not exactly in the line of your profession, I feel a little embarrassed by the circumstance, that we may not perfectly agree in regard to all the general principles that should decide your course. It is perfectly natural that you should fear lest the reading proposed should hinder in some degree your success in the practice of the bar. This I could partly admit, even without any change of my present opinions respecting the course recommended: for I cannot deem success in your profession the *chief* end of your being. It may well be the immediate design of your life—it may be worthy of more solicitude and more industry than most persons are willing to give to any department of action: but still this very success can only be desirable for some purpose beyond itself. What is that purpose? fame? wealth? the temporal good of the community? Can any or all these objects, however important within certain limits, be deemed *the great end* of your present being? If wealth were the object, I should not recommend the study of Bacon, or Burke, or Coleridge, or Wordsworth, hardly the Bible itself. But if well-merited fame, or usefulness even in this life were your end, I should advise the occasional reading of all these.

But we are compelled to look still higher. In the language of the Scriptures, "*all things*" are to be done "*to the glory of* GOD," i. e. with such a spirit, and in such a way, as to promote his praise, and to support his government,* by our conformity to the laws of our being, and the consequent attainment of the good for which we have been created. I do not mean that the glory of GOD should be the direct and sole motive to every action, though it ought for many, but all should be subordinate to his will—and therefore in perfect harmony with the *whole nature* which he has given us, and the *whole constitution* of the universe. This end involves our own present and future welfare, as also the best interests of our fellow-men. In the long run, it is the only design that can secure us the good which we daily seek.

Now for such an end, more may be requisite than mere success in any common profession.—The mind may require discipline, such as its accustomed occupations can never induce,—information such as the volumes of no single department can furnish: the heart may require stimulus and nourishment, such as a professional library and professional duties can never give.

It affords me pleasure to know that your mental character and attainments, and particularly your habits of philosophic and mathematical reasoning, fit you to derive great benefit from the perusal, the study rather, of such authors as I have named above. Allow me to add to them the name of Bishop Butler, with special reference to his Analogy, and Sermons preached at the Chapel of the Rolls. These sermons, in my own estimate, contain the best scheme of moral philosophy that can any where be found unless in the Bible.

Suffer me, then, earnestly to recommend for your study, as occasions may permit, the writings of Lord Bacon, chiefly his Novum Organum, and Advancement of Learning; Burke, particularly his Reflections upon the Revolution in France; Bishop Butler as just stated; Coleridge, beginning with his Friend and Statesman's Manual, and afterward the Aids to Reflection; adding his poetry, and that of Wordsworth, if taste and opportunities permit.

There is a manliness in the whole character and style of these authors, (not that in all their conduct they were perfect men, or that in all their writings truth is on their side, seekers of truth they always were,) such as we rarely meet in the more current volumes of any literature. And here let me transcribe a few lines from the Biographia Literaria of Coleridge himself, as pertinent to this advice. "It is noticeable how limited an acquaintance with the master-pieces of art will suffice to form a correct, and even a sensitive taste, where none but masterpieces have been seen and admired; while, on the other hand, the most correct notions, and the widest acquaintance with the works of excellence of all ages and countries will not perfectly secure us against the contagious familiarity with the far more numerous offspring of tastelessness or of a perverted taste. If this be the case, as it notoriously is, with the arts of music and painting, much more difficult will it be to avoid the infection of multiplied and daily examples in the practice of an art, (poetry) which uses words, and words only, as its instruments."

The spirit of this excellent passage† applies no less to the character of thought than to its dress. The habit of associating with a few chiefs of intellect may do more for the improvement of our own, apart from the acquisition of particular ideas, than almost any other imaginable process.

With the intention of adding somewhat to these thoughts in a second letter, I subscribe myself Your true friend,

C. S. A.

Bordentown Institute, Nov. 14, 1837.

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* *Here* I trust you are *an administration man*, not less firmly than in your politics.

† Chapter xxii.

For the Churchman.

THE SECOND COMMANDMENT.

Mr. Editor,—In answer to the query of your correspondent "Elthone," I hastily throw together my views with regard to the subject of his inquiry.

The Ten Commandments, as set forth in our liturgy, were translated into the English (A. D. 1537) anterior to the translation of the English version of the Old Testament Scriptures in general, somewhat more than half a century. It is a very common error, however, that many conceive them to have been directly or indirectly copied from the Bible. Till the year of our LORD 1537, the liturgy of the Church of England was used throughout the churches in the Latin version. At this period, by the special command of his majesty Henry VIII., it was translated into the English tongue; and in the language of its preface, "first set furthe by the king, with the advyse of his clergy; the lordes, bothe spirituall and temporall, with the nether house of Parlaiment, having bothe sene and lyked it very much." In this translation of the liturgy, recourse was had chiefly to the Latin at first; but in its subsequent emendations it was referred in its several parts to their several originals. Thus the Commandments, which were primarily framed from the Latin and the Greek, were subjected to a rigid examination, by the most learned scholars, appointed for that purpose by the crown, who compared them diligently with the original Hebrew text, making such alterations as the case required, and establishing their interpretation (A. D. 1543) in the Church.

Subsequently the Old Testament Scriptures, which were also then prevalent in the Latin version, were translated from the Hebrew into the English tongue, by different individuals, from time to time, (from 1548 to 1607,) and from some motives, as often suppressed as made intelligible to the people in general. But in the reign of King James I., of blessed memory, the Bible was printed in English; having been translated from the original Hebrew by the most distinguished scholars and divines, fifty-four in number, duly commissioned and charged by his majesty to furnish a true and faithful translation of the Bible. From the time when it was apportioned to the different individuals appointed (1606–7) till its completion, (1611,) they labored diligently; and the Scriptures we now use are the fruits of their labor. Those unto whom the translation of the Pentateuch was intrusted, without doubt consulted the version of the Commandments, as then already having been brought out in the liturgy; as also those other portions of the sacred writings, whereof translations had been executed previously. Nevertheless they gave the Commandments as well as the other parts of the Scriptures to them apportioned, in their own version—distinct from those already to a certain extent prevalent. As we have said before, the Ten Commandments in our liturgy are not a copy from those in the Bible; so neither are those in the Bible copied from our liturgy. They are both, as translations, separate and distinct each from the other.

Of the Ten Commandments thus respectively recorded in our Book of Common Prayer and in the Old Testament Scriptures, four only, the *third, seventh, eighth*, and *ninth* correspond throughout. Nor should we for once suppose that, from the nature of the case, it could be otherwise. Under ordinary circumstances *exempli gratia*—two persons, or two bodies of persons, being required to translate from a different language into their own, a given score of lines would not—nay, *could* not be expected to give the same interpretation *ad literam:* both might give the same significancy to the passage—the same signification to the several words employed, and both be equally correct; and yet each clothe it in a different garb. The different tastes of different individuals in the choice of terms, and the broad latitude which is allowed by our Lexicons, are the prime regulators in making a translation. Translators of the same passage may differ much in their use of terms, and vary in the formation of their several sentences; and yet each embody the meaning of the author, and agree each with the other: for that which to one might appear seemly and apt in translating, by another would perhaps be rejected, as harsh and inappropriate.

The primitive version of the Psalms, as also of the Ten Commandments, is retained in our liturgy. They are not altogether in correspondence with the same, as they have since been interpreted in the Old Testament Scriptures, we have already admitted. But wherein do these dissimilarities consist? Surely not in themselves or essence as portraying the original; neither in the setting forth of significations in word or in phrase, materially diverse each from the other: for the more important and general parts are essentially the same.

To these causes, as I conceive, are referable the *differences* or variations *in form*, which are found to exist between the first, second, fourth, fifth, sixth, and tenth Commandments, as set forth in our liturgy; and the same as recorded in the Old Testament Scriptures.

B.

For the Churchman.

HISTORY OF GRACE CHURCH, JAMAICA, L. I.

(*Continued.*)

The Proceedings of the Society from 1716 *to* 1721,

State no other particulars than that the Rev. Thomas Poyer continues the minister at Jamaica, at a yearly allowance of 50*l.* from the Society, 1722–23. The Society for Propagating the Gospel reports, from the Rev. Thomas Poyer, that the number of communicants are betwixt 80 and 90—that he has baptized 45 children, seven adults.

1723–24.—That the Rev. Thomas Poyer has baptized two grown persons, and some children. To the year 1727 no other particular is named than the yearly allowance of 50*l.*

From the year 1710, during the whole period of the Rev. Mr. Poyer's ministry, the harmony of the inhabitants and the prosperity of the Church were much interrupted by the unhappy dispute between the Episcopalians and the Dissenters, concerning the right to the meeting-house and the parsonage house, together with the lot on which it stood, and other land connected with it, in the township of Jamaica.—Some account of this controversy has already been given under the dates of 1709–13. Certain other particulars are to be found in a History of Long Island by Silas Woods, published in 1828—a work, however, not at all to be relied upon for accuracy in statement, and not marked by a friendly or unprejudiced disposition towards the Church. (See Wood's History, p. 56.)

The inhabitants of Jamaica were generally Presbyterians or Independents. In 1676, a tract of land and meadow were set apart for a parsonage; and it was voted that it should continue at the disposal of the town. In 1699, the town appointed certain persons to circulate a subscription to see what people would freely give towards building a new meeting-house. In 1700 a stone edifice was erected for public worship by subscription, the use of which was restricted to no particular denomination of Christians. In 1702 Lord Cornbury, the governor of the province removed for a season to Jamaica, and the use of the parsonage-house was given to him while he remained there. During the time of his visit, the Episcopalians had possession of the meeting-house, and afterwards claimed an exclusive right to it; and when the governor returned to New York, he put them in possession of the parsonage-house. This course of action was founded on the fact, that the Episcopalians were of the religion established by law in the mother country, and the assumption, that when no other denomination was named in any endowment, they were entitled to the preference; and on the interpretation of an Act passed by the Colonial Assembly in 1693, through the influence of Governor Fletcher, which provided for the settlement of ministers, and the raising a maintenance for them in the city of New York, and in the counties of Westchester, Richmond, and Queen's. There were doubts whether the benefits of the stipend was to be confined exclusively to Episcopalians, and some efforts were made to give the Act a general operation; a resolution to which effect was passed by the Assembly in 1695. (See Wood's History, p. 53.) But the governor rejected the construction, and applied it solely to the Episcopal clergy. When the Rev. Mr. Poyer arrived in Jamaica, he found that the Dissenters had again obtained possession of the parsonage-house, which they refused to deliver up. And on February 6, 1710, the town appointed three men to demand the key of the stone meeting-house from the person in whose possession it was, and to keep the house for the town. After a litigation of 7 years, Mr. Poyer obtained possession of the parsonage-house for a time; but in April, 1723, the town appointed three men to take possession of the town parsonage lot and other land connected with it, until the town should recal it. Mr. Poyer having failed in several ejectment suits, which he had brought against the tenants of the parsonage land, the town voted, January 2, 1725, that the same should be delivered into the possession of Robert Cross, the Dissenting minister. Mr. Poyer, Justice Oldfield, and Richard Combs, entered their protest against the said vote. On February 26, 1727, the town assigned the stone meeting-house and the land on which it stood, then in the occupation of Mr. Thomas Poyer, to three of the surviving trustees who built it, to take possession of it for the town. (Extract from town records, see Wood's History p. 56, note.) The Episcopalians having, by suit at law, lost the use of the meeting-house, held their worship in the town-house until March 5, 1734, when their own church was built and made ready for service.

Such was the termination of this controversy, which for 25 years had disturbed the peace of the Church and destroyed that harmony between it and other denominations which is always desirable. It is difficult to come at the exact merits of the case; but from the strong language of the Society, (see above) it may be inferred that the claim of the Episcopalians was not without some considerable reasons, both of equity and law.

1730–31.—*Rev. Thomas Colgan.*

Proceedings of the Society for Propagating the Gospel. The Rev. Mr. Poyer, missionary at Jamaica, L. I., petitioned the Society last year, for leave to come home, on account of his age and many great infirmities. The Society gave him leave, and appointed the Rev. Thomas Colgan, who was catechist at New York to the negroes, to succeed him. The Society were moved hereto by the request of the rector and churchwardens of Trinity Church, New York, who jointly recommended Mr. Colgan for Jamaica. The appropriation for the year is, for Mr Poyer 50*l.*, for Mr. Colgan 50*l.*

1731–32.—Rev. Mr. Colgan acquaints the Society that the number of his congregation increases very much; that though of late years, before he came there, there seldom appeared more in the church at Jamaica, than 20 or 30 people, now there come more than 200 every Sunday to church; and with a great deal of decency and devotion join in divine worship; and if they had a church to perform divine service in, instead of the court-house, which they now are obliged to make use of, he believed his congregation would be still larger. Allowance this year 50*l.*

1732–33.—Allowance of the Society to the Rev. Thomas Colgan 50*l.*

1733–34.—The Rev. Mr. Colgan, in his letter dated June 14, 1734, acquaints the Society that the Independents and others had recovered by a suit at law an edifice which had been made use of to perform service in, in Mr. Poyer's time, and since that time the people had been used for three or four years to assemble in the town-house for public worship. But finding that a very inconvenient place, they had since erected a new church, through the assistance of several well-disposed Christians in that province, and especially through the bounty of his Excellency, Gov. Crosby, his lady, and family. The governor's lady was pleased to give a pulpit cloth, a cloth for the reading-desk and communion table, as also a large Bible, Common Prayer-book, and surplice. The building, though fitted up as far as that divine service is performed in it, yet wants many things to make it complete.—His congregation increases. Allowance 50*l.* to Mr. Colgan and 15*l.* to Mr. Willet, schoolmaster at Jamaica.

(*To be continued.*)

MISSIONARY FOR JERUSALEM.

On Sunday, March 19, in the Chapel of Lambeth Palace, the Most Rev. Archbishop of Canterbury, admitted to Deacon's Orders, by letters dismissory from the Bishop of London, Mr. John Nicholayson, who has been appointed minister of the church soon to be erected, GOD willing, in Jerusalem. The same Rev. gentleman was ordained priest on Trinity Sunday, by the Bishop of London. Mr. Nicholayson proceeds forthwith to Jerusalem fully authorized to purchase the grounds, and the materials for the proposed church. He was to embark on the 23d of June, for the Holy Land. How much this event calls for the gratitude and the prayers of the Church Catholic every Christian must feel. A missionary of the Cross has gone forth to proclaim salvation where the Saviour was crucified. A church is to be erected in the city which was indeed the mother of all the Churches. What thoughts will thrill the breast of the preacher as he recollects that he lifts up his voice to announce good tidings of great joy in the land over which a multitude of the heavenly host hovered, and sung in the still winter evening; that his feet press the streets trodden by the incarnate Son of GOD. It may not be amiss to mention in this connection that there are at the present time eight Jews who are clergymen of the Church of England; and that more of that ancient people have become Christians within the last twenty years than since the first ages of the Church. Let these facts awaken a new sympathy in behalf of the lost sheep of the house of Israel, and incite many fervent prayers that the branches which now lie withered and lifeless may, by GOD's mercy be grafted anew into the tree of life. Surely the sentiment of fervent Paul should grace every Christian heart, and burn on every Christian lip, "Brethren, my heart's desire and prayer to GOD for Israel is, that they might be saved."—*The Missionary.*

Forms of prayer are used by nineteen-twentieths of the Christian Church.

THE CHURCHMAN.

SATURDAY, NOVEMBER 25, 1837.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

THANKSGIVING.—Thursday next, it will be remembered, is appointed by the governor of this state as a day of public thanksgiving to GOD for the mercies of the past year. The same day has been recommended for this purpose by the proper authorities of several other states, so that the duties of the day will be discharged with the pleasing reflection that the hearts of many of our brethren are united with ours in a simultaneous expression of devout gratitude to the Author of every good and perfect gift. We hope to see the day well and duly observed—business suspended, our churches filled, and all other demonstrations of joy and gratitude which are the meet offerings of a free and united, a thriving and powerful, a grateful and a happy people. It is to be a day of national and general thanksgiving, a day of rejoicing for the blessings of civil liberty and for the exuberant productions of the earth. On such an occasion selfish regrets and anxieties should be discarded, and the feelings of the individual should be merged in those of the citizen and the man. Our hearts should expand with the most generous sympathies, be penetrated with the liveliest sentiments of gratitude, and knit together in that sacred bond which unites the members of one family in filial and dutiful allegiance to their COMMON FATHER. The appointment of such a day by the organs and with the implied approbation of a flourishing people is a significant recognition and avowal on their part, of that sense of dependence on an ALMIGHTY RULER, without which national prosperity can neither be adequately appreciated nor long enjoyed: but, by being perverted to the purposes of licentiousness, must rapidly degenerate into a national curse. Let the people then remember that the appointment of the day for thanksgiving has been their act; and let them unite in carrying the intention into effect, by abstaining from the perplexities of business, and the turmoils of the world, and setting apart the day for the cheerful solemnities of religion.

CHRISTIAN UNION.—It is said that the Presbyterians of London have published a new form of matrimony, which much resembles that of the English Church, and in which the ring is preserved. It is known, too, that instrumental music is getting into general use among those whose forefathers deemed it a heathenish profanation of the church. The observance of stated days in commemoration of the great events of our faith is now favorably regarded among some denominations who formerly rejected it. The practice of standing during prayers is also growing into disrepute, being found unfavorable to devotion. The benefits of a liturgy also are becoming so perceptible, and the inconveniences experienced from the want of it so manifest, that the adoption of one has been of late years strongly advocated by some of the ablest men among the English Dissenters.

All these changes are hopeful indications of an approach to Christian union on the basis adopted by the Church of England at the time of the Reformation, and still adhered to by the Protestant Episcopal Church of this country. In matters of *faith* the Church and the Dissenters substantially agreed: the Bible was their rule, and they both allowed that it would be wrong to remain in the communion of any Church, which, like Rome, imposed *articles of faith* not to be found in the Bible. But there were many minor observances in regard to which the Bible gave no directions: what was to be done with these? Reject some, reject many, reject all, exclaimed various classes of Dissenters. We reject none, was the reply, which are decent and significant in themselves, and are recommended to us by primitive and catholic usage: we receive all such and require you to receive them. "Then you commit the same sin with Rome, and add to the requirements of GOD's word." Not at all, was the reply: we do not enjoin these usages as matters of *faith* and as *necessary to salvation*, if we did, you would be justified in leaving our communion: we regard them as things *indifferent* and *expedient:* and therefore as there can be no sin in your observing them, so you cannot with any reason plead conscience for rejecting them: and if you make such matters the occasion of dissension and division, on your heads be the guilt of schism. The lapse of three centuries has not changed the relation and obligation of the parties. The cross in baptism, the marriage-ring, the surplice, kneeling at communion, and other usages of this kind, enjoined by the Church of England, were resisted and made the occasions of separation and schism. The true way, therefore, for those among other denominations who honestly desire Christian union is to waive their objections to these decent and primitive requirements, and return to the bosom of the Church from which they separated. It is not true that this principle of union will carry us to the Church of Rome, for the simple reason, that her peculiar requirements are matters of *faith* and not matters of *discipline* or *worship.*

RELIGIOUS OPINIONS OF WASHINGTON.—The character of Washington renders it extremely probable that he believed in the Christian revelation. There was nothing in his mind one sided, erratic, or visionary.—He had perhaps as little constitutional temptation to infidelity as any man. His whole character—distinguished as it was for sobriety, candor, prudence, and modesty, for the love of truth, virtue, and order—was a noble exemplification of those moral sentiments which form the basis of Christianity, and prepare the way for its reception. Christianity is a test of character, and when exhibited in a pure and fair light will be accepted by those who favor truth and goodness, and rejected only in consequence of some moral obliquity. For want, however, of seeing it in its true light some good and wise men have unwittingly rejected the Gospel; for whom, however, we cannot doubt that the prayer of the Redeemer will be available, "Father, forgive them, they know not what they do!" The extraordinary prevalence of the principles of the French infidelity in the time of Washington, and the trying position in which, in consequence of this and other circumstances, he was placed, have excited the apprehensions of some that he possibly might be of the number of those who had imbibed opinions unfavorable to our holy religion. The publication of Mr. M'Guire's book has effectually dispelled these apprehensions. The Gambier Observer of the 1st instant remarks that since the publication of Mr. M'Guire's book, Mr. Sparks has given the public the result of his inquiries on the same point. Mr. Sparks, it is well known, has been engaged for several years in examining the papers of Washington, which, to the amount of some two hundred folio volumes, were placed in his hands. He says:—"After a long minute examination of the writings of Washington, public and private, in print and in manuscript, I can affirm, that I have never seen a single hint or expression from which it could be inferred that he had any doubt of the Christian revelation, or that he thought with indifference or unconcern of that subject. On the contrary, whenever he approaches it, and indeed whenever he alludes in any manner, it is done with seriousness and reverence." "He was educated in the Episcopal Church, to which he always adhered, and my conviction is, that he believed in the fundamental doctrines of Christianity as usually taught in that Church." This testimony is the best evidence that can be had on the subject, and as there is no reasonable doubt of its truth, so it must increase the reverence which we are taught to cherish for the memory of "the Father of his country."

LIST OF THE CLERGY.—The monthly list of the resident clergy of this city will appear in our next. Notice of alterations or additions should be sent to the Press by Wednesday noon.

THANKSGIVING—A DIFFICULTY REMOVED.

How are those persons to celebrate thanksgiving who are remunerated for their labor by the day? They wish to go to church and enjoy the recreations suited to the occasion, but cannot afford to lose their wages. In regard to Sundays there is no difficulty of this kind: for as the suspension of business is uniform and universally calculated upon by all classes of society, there is an insensible adaptation in the prices of labor to meet it. The average amount of remuneration for labor is that which affords a comfortable subsistence.—Less than this would take away the object in labor, and lead to a cessation: more than this cannot be expected by one or a few, while many others are ready to work for their living. The rates of remuneration, therefore, are regulated with a view to a comfortable subsistence, and this must be the same, year in and year out, whether a man works for six days in the week or seven. Hence, by laboring seven days in the week, working men would, after awhile, get no more than they now do by working six: for the price of wages, which always tend to its *minimum*, would fall and they would eventually be burthened with a day's more labor without a cent's more profit. Thus religion takes care of itself, and Sunday is the poor man's friend: and thus, too, every man that works on Sunday for the sake of a paltry gain really enriches himself by defrauding his neighbors. But in regard to thanksgiving and such vacations as are but partially observed and occur only occasionally and at distant intervals, the same rule does not hold. The laboring man who observes thanksgiving finds himself in consequence out of pocket to the amount of a day's wages, and this neither he nor his family can afford to lose.—This difficulty can be remedied only by liberality on the part of employers. Labor should be suspended, but not wages. Let working men have the day without paying for it: let them be free to comply with the recommendation of the civil authority without detriment. Employers who act on this principle will lose nothing: they will gain the good will of their hands, and find thanksgiving the cheapest day in the year.

DR. WAINWRIGHT'S PAMPHLET.—We have been pleased to learn that the opinion which we expressed last week of the seasonable and judicious "Considerations on the Eastern Diocese" has been sustained by more competent judges. The author is considered to have established his point most conclusively; and in so doing, he has probably been chiefly instrumental in averting a wrong course of proceedings, and saving the Eastern Diocese from much confusion. It is probable that Massachusetts will proceed by itself to the choice of an assistant bishop. Dr. Wainwright, however, can have no personal interest in the result: for while he defends and recommends the measure, he at the same time withdraws his name from all further connection with it. "In consideration," he remarks in the conclusion of his pamphlet, "of the position in which he has been placed, and the observations to which he has been exposed, it may not, he humbly trusts, be thought premature or arrogant for him to declare that he is fully and deliberately purposed not to be himself personally connected with the interesting question now before the churches of the Eastern Diocese. That the opportunity to give his vote and whatever little influence he may possess, for the election of some worthy person to be assistant bishop of Massachusetts may speedily be presented, he hopes and prays; for he believes this to be the only constitutional mode of giving our venerable diocesan the relief he needs and desires. At the same time he is seriously convinced that it is the measure best calculated to secure a continuance of peace and good understanding in the Eastern Diocese, while this association shall last, and also to produce, with the Divine blessing, a united, harmonious, and efficient action amongst the churches of the Diocese of Massachusetts."

THE KENTUCKY TRIAL.—We are sorry to see that there is one paper which has virtually disregarded the request of the court to which Bishop Smith's case was submitted, that the proceedings of the trial should not be made the subject of *exparte* statements and comments. The editor of the Christian Witness, in announcing this judicious request of the court, accompanied it with remarks reflecting severely and, as we believe, unjustly on the prosecutors in that trial. The same paper, in the number of the 17th instant, contains another article from a correspondent, which charges the prosecutors with "a spirit of persecution," speaks of "the gross public injustice done by the Bishop's pursuers," and otherwise aims to excite the prejudices and passions of its readers—who know nothing of the merits or demerits of the case—against the prosecutors. If this course is continued, it will inevitably lead to the very evil which the members of the court have so prudently sought to avert. Thus far the prosecutors in this trial have not deemed these attacks worthy of notice; but if they are continued, and they who suffer from them should ask the use of our columns to repel them by counter statements, we see not with what propriety we could refuse. The Christian Witness is earnest in its professions of peace and aversion to controversy: if its friends are as sincere in this profession as they are earnest, they will abstain from needless provocations.

CITY MISSION REPORT.—We are requested by the (Charleston) Gospel Messenger to correct an error which has found its way into the late report of the City Mission Society, in which the Mission Church of the Holy Evangelists is said to be the *first* of the kind connected with the Protestant Episcopal Church in the United States. The Messenger says:—"The New York Protestant Episcopal City Mission Society was founded in October, 1831. St. Stephen's Chapel in Charleston was consecrated, March, 1824. The Ladies' Missionary Society of Charleston had some years previously a city missionary, who held service in an 'upper room.' In the Gospel Messenger for April, 1824, it is said of the above-named church,—'It is intended exclusively for persons who are unable to obtain seats in the other churches; for seamen and others accustomed to worship their Maker and Redeemer in the Episcopal Church. All the seats are free, and the worshippers will be subject to no expense.' In the Gospel Messenger for July, 1827, is this quotation from a sermon of the missionary officiating at St. Stephen's:—'The establishment of a chapel like this is not more new than it is useful. There is nothing like it in the United States. It calls in to the feast of divine love the poor, the blind, the lame and halt."

EDUCATION FOR THE MINISTRY IN CANADA.—The Archdeacon of Montreal, in an address just published, remarks, that "the recommendation respecting the education of young men for the ministry has not been lost sight of, and it is hoped some arrangement may be made in that behalf with the University of King's College, without becoming very burthensome to the Church. A faculty of divinity in connexion with the Established Church may be attached or become part of that institution, and as it is in contemplation to add a professorship of divinity for the benefit of the Scotch Church, so soon as the University shall be in actual operation, no particular difficulty is to be apprehended.

"The most alarming part of this important subject," continues the same writer, "is, that there are very few young men in the colony looking forward to the clerical profession. Parents are deterred by the great poverty of the Church, from directing the attention of their children to the sacred profession. It is nevertheless essential to the true interests of religion to have a well-educated clergy, for without learning they cannot discharge with fidelity the functions of that high office."

THE PROTESTANT EPISCOPALIAN.—We are happy to learn that arrangements have been made to continue this excellent journal. This is no more than might have been expected from the intelligence and liberality of the community to whose interests it is more particularly devoted.

The Apostolical Commission, the Missionary Charter of the Church. The Sermon at the ordination of Mr. Joseph Wolff, in Trinity Church, Newark, September 26, 1837. By the Rt. Rev. George Washington Doane, D. D., Bishop of the Diocese of New Jersey. Burlington, N. J.: J. L. Powell, Missionary Press.

In reading this discourse we have been struck by an instance of the felicity with which its author is enabled to bring the resources of a cultivated imagination and various reading to bear on whatever subject he undertakes to discuss. Having alluded in the body of his discourse to "the stream which wafted Wiclif's ashes to the sea," he illustrates the allusion in a note by citing old Fuller's description of the disinterment of Wiclif's body forty years after his death by order of the Council of Constance. "In obedience hereunto, Richard Fleming, Bishop of Lincoln, Diocesan of Lutterworth, sent his officers (vultures with a quick sight scent at a dead carcass) to ungrave him. Accordingly, to Lutterworth they come, sumner, commissary, official, chancellor, proctors, doctors, and their servants, (so that the remnant of the body would not hold out a bone amongst so many hands,) take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighboring brook, running hard by.—Thus this brook has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, then into the main ocean; and thus the ashes of Wiclif are the emblem of his doctrine, which is now dispersed all the world over." And this rare quotation is in its turn commended to the reader by the equally valuable comment of Charles Lamb. "The concluding period of this most lively narrative," says Charles Lamb, "I will not call a conceit: it is one of the greatest conceptions I ever met with. One feels the ashes of Wiclif gliding away out of the reach of sumners, commissaries, officials, proctors, doctors, and all the puddering rout of executioners of the impotent rage of the baffled Council: from Swift into Avon, from Avon into Severn, from Severn into the narrow seas, from the narrow seas into the main ocean, where they become the emblem of his doctrine, 'dispersed all the world over.'"

A Scripture Text Book: *comprising a concise view of the Evidences and Design of Divine Revelation, of the leading events and doctrines of the Bible, and of the consistency and harmony of its parts. Designed for the use of schools and Bible classes.* By a Teacher. New York: Published by Wiley & Putnam. 1837.

This book appears to have been compiled with good intentions and a competent share of ability. We cannot recommend it, however, to the use of Episcopalians, not only because it is silent in reference to their distinctive principles, but because it inculcates views respecting the nature and redemption of man which we believe to be radically unsound.

Prize Essay, Zebulon; or, the Moral Claims of Seamen Stated and Enforced. By Rev. John Harris, of Epsom, England, author of 'Mammon,' the 'Great Teacher,' &c. First American, revised from the third London edition. Boston: Gould, Kendall & Lincoln. 1837.

A good book, and especially deserving the attention of those who feel a particular interest in the class of persons for whose improvement it is intended.

Sermon, concerning an incidental reference to the wreck of the steam-packet "Home." Preached in St. Paul's Church, Augusta, Ga., on Sunday, October 22,1 837. By the Rev. Edward E. Ford, rector of St. Paul's Church, Augusta, Ga.

This sermon, which was published at the request of the vestry, is a suitable improvement of an occasion full of warning and instruction. It contains allusions to the principal sufferers in the catastrophe, to whose surviving friends Mr. Ford's tribute will be peculiarly grateful.

The Apostolical Fathers, Polycarp and Ignatius. Burlington, N. J.: J. L. Powell, Missionary Press.

A well-printed pamphlet, containing the remains of these holy fathers, with an introduction and notes, and furnishing a new proof of the primitive zeal with which the interests of the Church are advanced in the Diocese of New Jersey.

St. Andrew's Day.—The festival of St. Andrew falls on the 30th instant, the day on which the general thanksgiving is appointed. As St. Andrew was the first that found the Messiah, and the first that brought others to him, so the Church, says Wheatley, commemorates him first in her anniversary course of holydays, and places his festival at the beginning of Advent, as the most proper to bring the news of our Saviour's coming. We insert with pleasure the following seasonable paraphrase.

Paraphrase of the Collect for St. Andrew's Day.

Almighty God, we seek thy face,
Who only by thy bounty live,
To ask a measure of the grace.
Thou to thy first-called saint didst give
His heav'nly calling to obey,
And follow Christ without delay.

Call'd by thy word, oh, grant that we
Who hear its sound may with good will
Give up ourselves obediently,
Thy holy mandates to fulfil.
We ask through Jesus Christ our Lord,
In him are all our treasures stored.

C. C. L.

At a recent meeting of the Standing Committee of the General Theological Seminary, that body, acting under the authority of the Board of Trustees, requested the Rev. Benjamin I. Haight to undertake, for the current seminary year, the duties of the vacant professorship of Pastoral Theology and Pulpit Eloquence.—Mr. Haight has acceded to the request, and will immediately enter on his duties.

Southern Churchman.—The Rev. Z. Mead has taken the editorial charge of the Southern Churchman, which, since the decease of its former able and lamented editor, the Rev. W. F. Lee, has been destitute of a permanent editorial provision; a want, however, from which (judging from the complexion of the paper in the interim) its readers have experienced no material inconvenience.

Tennessee Convention.—We have received the Journal of the Tennessee Convention with the primary charge of the Bishop. From these interesting documents we shall offer some extracts in our next. The subject of Bishop Otey's Charge is, 'the Duty of Ministers of the Gospel to their People considered in their Civil Relations.'

Erratum.—In the communication of last week respecting Mr. Roy's Lexicon, for *Meph*, wherever it occurs, read *Aleph*.

To Correspondents.—Clericus, P., Auburn, XX., and C. C. L. are received.

Lord's Prayer.—Dr. John Boys, or Bois, Dean of Canterbury, one of the translators of the Bible in the reign of King James I., and the author of the Posthills, who is spoken of by Sir Henry Saville as "ingeniosissimum et doctissimum Boisium," was one day preaching against Popery, in a sermon at Paul's Cross on the Gunpowder Plot, when he broke into the following indignant apostrophe to the Pope, in the form of a parody on the Lord's Prayer,—"Papa noster qui es Romæ, maledicatur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in cœlo, sic et in terra. Potum nostrum in cœna dominica da nobis hodie, et remitte nummos nostros quos tibi dedimus ob indulgentias, et ne nos inducas in hæresin, sed libera nos a miseria: quoniam tuum est infernum, pix, et sulphur, in sæcula sæculorum. Amen."

Protestant Episcopalian.

To the Editor of the Churchman.

Dear Sir,—A friend has kindly intimated to me a slight mistake into which I have fallen in my pamphlet, "Considerations on the Eastern Diocese," which I beg leave to correct through the medium of your paper. Happily it does not affect any position I have taken, or weaken any argument I have advanced. The provisos in cannon 1, section 3, 1835, was introduced in 1832, while the report of the Committee on the Canons was under discussion in the House of Deputies. It arose from the remark of the Tennessee delegation, that that diocese was, or was believed to be, ready to elect a bishop under the previous cannon requiring six settled ministers, but not requiring *a year's residence* in such cases. Now, as the amended cannon introduced this latter qualification, it was feared that the arrangements making in Tennessee might thereby be defeated. To prevent this consequence, the proviso was introduced, so that any diocese, then entitled to elect under the old canon, might do so without regard to the enlarged requisitions of the new law. The retention of the proviso in 1835 was needless, as the occasion for it had then passed away. My mistake was ascribing the provisos to the case of the special canon of 1832, in relation to the South Western Diocese. No guard, however, was needed in this place, as I am informed that this special canon contained the unqualified clause in its own behalf, "Any thing in the canons of this Church to the contrary notwithstanding." My assertion continues as before, that this proviso had no reference whatever, and never was designed to have any reference to the Eastern Diocese. It could not be applied in this case, and this is all that is essential to my argument.

A Presbyter
Of the Diocese of Massachusetts.

Boston, Nov. 20, 1837.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—City of Troy.—Twenty-sixth Sunday after Trinity, November 19, instituted the Rev. Robert B. Van Kleeck into the rectorship of St. Paul's Church.—Morning prayer was read by the Rev. Alonzo Potter, D. D., Professor of Moral Philosophy and Belles Lettres, in Union College, Schenectady, assisted by the Rev. Benjamin I. Haight, rector of All Saints' Church, New York, who read the lessons; the keys of the church presented to the new incumbent, in the name and behalf of the parish, by Stephen Warren, Esq., senior warden; and the sermon preached by the bishop. It was also highly gratifying to see among the attending clergy the venerable Dr. David Butler, whom the infirmities of age compelled, a few years since, to resign the rectorship of the parish, which he had held for nearly thirty years; but who, during the recent vacancy of about a year, has rendered to the people of his former charge very faithful pastoral services.

Confirmations in New York and Brooklyn.—Bishop Onderdonk proposes holding the annual confirmations in New York and Brooklyn, for the ensuing season, as follows:—

Advent Sunday, December 3, St. Peter's Church, *Brooklyn.*

Third Sunday in Advent, December 17, Grace Church, *New York.*

Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Diocese of Michigan.—We learn that on Sunday, the 3d of September last, the new Episcopal church, called Trinity Church, in Marshall, Michigan, was consecrated to the service of Almighty God by the Rt. Rev. Bishop McCoskry. The Rev. Mr. Reighly of Ypsilanti, and the Rev. Mr. Cushman of St. Joseph's, were present and assisted in the services.

"It was truly," says the Marshall Times, "a solemn and imposing service. As the rite of confirmation was to be administered, the sermon was devoted entirely to that subject. The Bishop, however, made a few very excellent and appropriate remarks upon the propriety of setting apart houses exclusively to the worship of the Almighty. How often are his holy temples profaned by the vulgar jest or the idle levity of those who crowd his house for the transaction of business having no reference to his worship or glory! The text was taken from 1 Thess. v. 21, 'Prove all things, hold fast that which is good.' It was full of sound argument, and while all the energies of the speaker were directed to the establishment of the peculiar doctrines of his own Church on the subject of confirmation, still he manifested the utmost kindness and charity to the views of those who differ from him. The communion was also administered, and through the whole of the services, which occupied between three and four hours, the utmost order and solemnity prevailed. Many felt with Peter, at the transfiguration of his blessed Master, 'It is good for us to be here.'—The Bishop, according to his appointment, spent the first three days of September with us, and the church was opened three times each day, when the services were regularly performed by the Bishop or one of the clergy present. All who attended know with what ability and faithfulness they bore their testimony, and that their labors may be abundantly blessed is the earnest and sincere prayer of the writer."

Gambier Observer.

Protestant Episcopal Juvenile Missionary Society.—The afternoon of the annual thanksgiving day, being the appointed time for the annual meeting of this Society, it was held in St. Stephen's Chapel, where after divine service, and an acceptable address to the children by the reverend assistant minister of St. Philip's, which he kindly prepared at a very short notice, a collection was made, amounting to $27.

Charleston Gospel Messenger.

Episcopal Visitation.—On Sunday, October 22d, the Bishop of the Diocese, visited Prince William's Parish, and preached and administered confirmation at Sheldon chapel, and on Tuesday, the 24th, visiting St. Bartholomew's parish, he performed the same duties, at Walterborough chapel. Circumstances having prevented an extension of his course of duty at this season into the more distant parishes of the southern part of the diocese, he will, with the Divine permission, visit them in April. He will not be officially absent from the city until then. Confirmation will be administered for the churches of the city, at St. Paul's on Friday, the 10th of November.

Ibid.

Repeated public religious worship.—On a late occasion, there was divine service three times every day, and prayer meetings at 9, A. M., and half-past 1, P. M. What time was left "inwardly to digest" the teaching, and for private and family prayer, and religious reading?—*Ib.*

The free grammar school of Dilhorn, Lane End, Staffordshire, is about to be rendered an efficient school for classical and mathematical learning; it having been, unhappily, a mere sinecure for the greater part of a century, and probably much longer. The Marquis of Hastings, the patron, is building a very spacious school, and a dwelling-house for the master, in the Elizabethan style of architecture, at Blythemarsh, on the turnpike-road from Uttoxeter to Newcastle, which will shortly be finished, and opened at Christmas next, for the reception of boarders. The Rev. J. Curtis, head master of the free grammar school, Ashby-de-la-Zouch, has been appointed to the school at Dilhorn by the Marquis of Hastings, and has resigned the mastership of the former, with the intention of immediately entering upon the duties at Dilhorn.

Nottingham Journal.

Sir Robert Peel and the Bible Society.—Sir Robert Peel has been appointed, and has accepted the office of, Patron of the Tamworth Bible Society, in the room of the late Dr. Ryder, Bishop of the diocese (Litchfield and Coventry.) The Right Hon. Baronet was expected to have taken the chair at the annual meeting yesterday, in Tamworth Church, and this circumstance had attracted an extraordinary number of visitors from the surrounding district; but shortly before the time of commencing the proceedings, a letter was received from Sir Robert, expressing his "great regret and disappointment" that he could not fulfil the engagement, having received from his medical advisers "positive directions not to run any risk of inflammation, which might ensue." At the same time, the Right Hon. Baronet enclosed, "as a proof of his attachment to the Bible Society in general," a donation of fifty pounds.—*Morning Post.*

On the 23d ult. the foundation-stone of Bishop Ryder's church was laid at Birmingham by the Bishop of Worcester, assisted by a most influential body of the clergy, gentry, &c., in the neighborhood.—*Birmingham Journal.*

Clerical Change.—The Rev. Raymond A. Henderson, having presented a regular and satisfactory certificate of dismission from the Rt. Rev. H. U. Onderdonk, Bishop of Pennsylvania, addressed to the Bishop of this Diocese, is received and registered as a presbyter of the same.—*Charleston Gospel Messenger.*

Doctrine and Practice.—To preach practical sermons, as they are called, that is, sermons upon virtue and vice, without inculcating those great Scripture truths of redemption, grace, and the like, which alone can incite and enable us to forsake sin and follow after righteousness—what is it but to put together the wheels, and set the hands of a watch, forgetting the spring, which is to make them all go?—*Bishop Horne.*

CALENDAR.

NOVEMBER.

26 Twenty-seventh Sunday after Trinity.
[On this day the collect, epistle, and gospel for the twenty-fifth Sunday are to be used.]
30 St Andrew the Apostle.

DECEMBER.

3 First Sunday in Advent.
10 Second Sunday in Advent.
17 Third Sunday in Advent.
20 Ember Day.
21 St. Thomas the Apostle.
22 Ember Day.
23 Ember Day.

OBITUARY.

Died, on the 17th instant, at Hyde Park, Catharine, the wife of John R. Stuyvesant; her remains were interred in this city on Sunday last. The decease of this young lady was preceded by ten weeks of extreme illness, and bodily suffering, during the whole of which she had entire possession of her mental faculties, and experienced the joy and peace of a Christian believer, to an extent rarely equalled. The daughter of a scientific gentleman, Dr. Samuel Akerly, no pains had been spared in her education, the result of which was a highly cultivated mind, combined with exquisite delicacy of feeling. About four years since she united herself to the Church of the Ascension, under the ministerial charge of Rev. Doctor Eastburn, whom, under God, she considered mainly instrumental in her conversion. Her amiability of character, united to high intelligence, greatly endeared her to her friends, in whose society, and in performance of her religious duties, she experienced her only delight; she mingled in the solemn services of her Church with high and untiring gratification. The triumph of Christian principle and hope was displayed, during her long and painful illness in a manner rarely equalled. Her patience, her entire exemption from selfish feelings, her anxiety about her friends, her unceasingly devotional frame of mind, her strong expressions of faith, her readiness, and ever anxious wish to depart, and be with "her Jesus," leave not the slightest doubt on the minds of her friends, that she died the death of the righteous, and that her spirit is now the companion of the just made perfect.

Died, on the 29th of October, at Waterford, Saratoga county, New York, at the house of E. W. Kirtland, Esq., Mr. Thomas Parker Adams, aged twenty years, son of the late Rev. Parker Adams.

Were it our purpose to eulogize the dead, few fitter names could be found than the subject of the above notice. But to those who knew him it would be superfluous to speak of his high moral worth, and there can be scarcely an admonition so solemn, or a motive so high, as to draw the attention of the busy multitude from their pleasures and their cares.

Let it suffice to say, that in him were combined the amiableness of filial virtue,—attractiveness of manners, and lofty and cultivated intellect, with the sublimer graces of the youthful Christian. He was a graduate of Hamilton College, and had engaged for a season as teacher in the Episcopal Institute at Troy, but was looking forward to the still higher and holier duties of the Christian ministry. He died in peace, and with the confident assurance that the Saviour was his everlasting Friend.

NOTICES.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

A special meeting of the Board of Managers will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 27th instant, at 7 o'clock. The punctual attendance of the members is requested.

John V. Dixey, Secretary.

November 20, 1837.

The Rev. Mr. Higbee will preach in St. Thomas' Church to-morrow evening. A collection will be taken up to aid the Association for the Relief of Respectable Aged Indigent Females.

Service to commence at the usual hour.

November 25, 1837.

The members of St. Michael's Church, Bloomingdale, in consequence of the destitute situation of the poor of their neighborhood, have formed themselves into a society to aid in relieving their wants. If therefore the benevolent will assist them in their efforts by donations of coarse cotton cloth, or any other article suitable for clothing for the poor, they will be thankfully received, if sent to No. 71 Amity-street.

Nov. 14. 3t.

The ladies connected with the Eighth Avenue Sunday school having formed a sewing society, for the purpose of aiding in clothing the poor and destitute in the neighborhood of Eighth, Ninth, and Tenth Avenues, and between Thirtieth and Fortieth-streets, respectfully solicit donations from the charitably disposed. Any articles that can be turned to use will be thankfully received at the Protestant Episcopal Press, Messrs. Swords, Stanford & Co., or by the superintendent, No. 14 East Building Theological Seminary. Shoes, stockings, calico, thread, needles, &c. &c. would be of great service to them.

October 28. 2m

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received from Mr W R Ronalds, redemption of pledge at Ascension church in May last, for Africa, $5 00. Received by the hands of Mr George M Randall, from the Ladies' Society of St Mark's church, Warren, R I, 20 00; from a member of said church, 1 00—21 00. Remitted by Rev J P K Henshaw, D D, being a donation from Mr James Tracy, a member of the congregation of St Peter's church, Baltimore, one half for Syra, and one half for African mission, 100 00. Received offerings of St. Paul's church, Tompkinsville, Staten Island, per Rev W H Walter, 2 07. Received by the hands of James Swords, Esq, one half of collection at St Michael's church, Litchfield, Conn., per Mr. J. G. Beckwith, treasurer of Auxiliary Missionary Society of said county, 12 50. Received by the hands of the secretary and general agent, from Trinity church, Brooklyn, Ct., 19 32; from ——— church, Pomfret, Ct, 5 26; from St James' church, New London, viz., one fourth of offerings from July to November, 14 37; one half of donation from young ladies of Miss North's school, 1 78; an offering of the Sunday school, for Syria, 2 27—43 00.—Total receipts, $183 57.

Charles J. Aldis, Acting Treasurer,
November 21, 1837. Bank of America.

DOMESTIC MISSIONS.

Since his report of the 8th instant, published in the Churchman of the 11th, the Treasurer of the Committee for Domestic Missions has received the following contributions, viz.

From the Young Ladies Missionary Society of St Michael's church, Litchfield, Conn, for the Green Bay mission, by the hands of the Rev N P Knapp, $25 00. From a friend, by the hands of the Rev Dr Hawks, 5 00. "Offerings" at monthly missionary meeting in mission church of the Holy Evangelists, N Y, Nov 2, 3 60. Annual subscription of Miss Preston, of the same church, 1 00. From a lady in Huntington, Ct, for domestic missions in the West, 15 00. Part of a collection at the meeting of the Clerical Association of Litchfield county, Ct, held at Plymouth, on the 31st of October, per Rev Wm Watson, through C J Aldis, Esq, 12 50. From the Ladies' Society of St Mark's church, Warren, R I, for domestic missions, 20 00. From a member of the same church, for the same purpose, per Mr George M Randall, 1 00. From St Paul's church, Chillicothe, Ohio, for domestic missions, per Rev M T C Wing, 7 00.—From the Rev J T Brooke, of Cincinnati, Ohio, through the Rev M T C Wing, being part of a collection by the Rev Mr Carder, for domestic missions, 10 00. By the hands of Mr J G Beckwith, treasurer, being a collection in St Michael's church, Litchfield, Ct, for the Auxiliary Missionary Society in that county, 12 50. Collection in Grace church, Providence, R I, on Sunday afternoon, November 12th, 74 00. Collection in St Paul's church, North Providence, R I, on Sunday evening, November 12th, (including 10 00 from Mrs Slater, for missions in Illinois,) 18 64. From the monthly missionary collections, and the missionary box of the same church, 8 00. Collection in Trinity church, Newport, R I, November 15th, 7 75. Collection in Zion church, Newport, R I, November 16th, 11 19. Offerings of St Paul's church, Tompkinsville, N Y, for domestic missions, per the Rev Wm H Walter, 13 75. Offerings of the Sunday school, for the same, 8 75. Collection in St Stephen's church, New York, on Sunday morning, the 19th, November, (in money and in pledges. 88 12,) 61 00. One fourth of general offerings of St James' church, New London, Ct, for six months, by the hands of the general agent and secretary of the foreign committee, 14 12. By the same hands, one half of a donation from Mrs and Miss North's school, 1 78. By the same, special offerings for domestic purposes, 3 75.—Total amount of receipts, $335 33.

James Swords, Treasurer.

November 22, 1837.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt from John Ridley, Esq. of $5 00, "for the poor, to make glad their hearts."

May others go and do likewise.

Lot Jones, 192 Allen-street.

November 22, 1837.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

E D West, $5 00; Dr Cairns, 1 00; Wm Hyde, 1 00; cash, 1 00; J Hinton, 2 00; cash, 50 cents.

R. Spencer, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

The building is now almost entirely finished, *but not yet half paid for.* Will not they who are able give us some assistance? He that helpeth the poor lendeth unto the Lord.

INDIANA.

The subscriber takes pleasure in acknowledging the receipt of five dollars from "a correspondent" in the Churchman of the 21st ult., towards procuring a full supply of Sunday school books for Rev. Henry Caswell's Sunday school, Madison, Indiana.

The amount still lacking to meet the requisite supply is *twenty dollars.* Will not the benevolent assist in this humble effort to do good?

Louis Sherman,
Agent of Gen. Prot. Epis. S. S. Union,
November 22, 1837. 28 Ann-street.

CITY MISSION.

The subscriber, as missionary at large, gratefully acknowledges the receipt of $4 00 from two ladies in the country; and 1 00 from a lady of this city; also, a bundle for the use of the poor, by the hands of the agent of the Protestant Episcopal Press.

Alexander Fraser, 341 Pearl-street.
November 18, 1837.

As the present is a time of very great distress among the poor, and the missionary at large devoting his whole time in visiting the poor from house to house, he has to witness poverty and suffering of the most heart-rending nature. None can be so well acquainted with the temporal condition of the poor as those who visit them for their spiritual good. It being part of the duty of the missionary at large to be the almoner of private charity,* the bounty of the pious and benevolent,† it is a very great trial for him to be hourly in the midst of suffering and privation, without the means of relieving it.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street.

A. F.

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* Sixth Annual Report of the City Mission Society, page 18.

† Address of the Right Rev. Bishop Onderdonk to the Convention of this Diocese. Vide Churchman of last week.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Nov. 23, from the following persons, viz.

Rev P A Proal—E H Pease—L A Gridley—A N Coose—Postmaster, Warren, Illinois—E E Eastman—Rev D H Short, with remittance.

Received by he Gen. Prot. Episc. S. S. Union.

Postmaster, Danbury, Ct.—Postmaster, Saybrook, Ct.—Miss Jones, with remittance—Thomas Latimer—Hugh D Evan, with remittance—Joseph D White.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From November 16, to November 23, 1837, inclusive.

Rev F Ogilby, Rahway, N J, sent steamboat office. Rev R Cox, Troy, N Y, 1 pckge towboat for Troy, Coenties slip. C M Hall, 1 pckge, sent to Gibson, Son & Co., 34 Pine-st., New York. Armstrong & Berry, 1 package, Baltimore, Md, schooner Emma, foot of Wall-street. Thomas Latimer, 1 pckge, Philadelphia Union Transportation Line. Joseph D White, 1 pckge, Petersburgh, Va, schooner Helen, foot of Wall-street. Oliver Steele, 1 pckge, Albany, sent to D Appleton & Co. L. M. Giddings, 1 pckge, Seneca Falls, N Y, sent to S & S Lynes, 226 Pearl-street. Charles Stimpson, 1 pckge, Boston, sent to C S Francis, Broadway.

A GENEROUS ACT.

Just published, by an individual, Zerah, the Believing Jew, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town, having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838.

The third edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,
28 Ann street. N. Y.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese and Poonah Painting, per course of lessons,	6
French,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq. J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ cents. Three for 12½ cents.

For sale at the Protestant Episcopal Press, 28 Ann-street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann st. s30

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann street, New York. s30tf

TO LET

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
John W. Mitchell, *Ch'n.*,
Charles J. Aldis,
W. R. Wadsworth,
John E. Earle,
P. E. F. McDonald,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2 Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

Proposals for publishing, in 1 vol., octavo—price to subscribers $2 50, *to nonsubscribers* $3, *to be paid on the delivery of the work*—dedicated, by permission, to the Right Rev. Benjamin T. Onderdonk, Bishop of New York,

A GRAMMAR OF THE HEBREW LANGUAGE,

WITH POINTS; BY THE REV. MOSES MARCUS, B. D.

Mr. Marcus proposes, provided a sufficient number of subscribers to the work can be obtained to justify his doing so, the republication of his Hebrew Grammar, which was first printed in England in the year 1825, dedicated by permission to the Right Rev. Henry Bathurst, D. C. L. Lord Bishop of Norwich, F. A. S.; and to the Right Rev. Herbert Marsh, D. D., Lord Bishop of Peterborough, F. R. A. S., and Lady Margaret Professor of Divinity in the University of Cambridge.

The Hebrew language, which for years had formed no part of a liberal education, has now attracted very general attention. The conversion of the Jews to the Christian faith, to which the public mind has been called, and a laudable desire to read the Old Testament in its original tongue, have probably been the chief causes of this revival of Biblical learning.

It has thus become highly important that every facility should be afforded in a pursuit so useful and interesting, and with this view Mr. Marcus was induced to employ his leisure in promoting this desirable object; for, although it is true that several Hebrew grammars have been published in the English language, still it is well known to those who are best acquainted with Hebrew, that these grammars are, for the most part, deficient both in arrangement and syntax; that the pronunciation they teach is what may be called the *Doric* style of the Jews; and that they are not a little erroneous in other respects.

In reference, therefore, to the present work, Mr. Marcus would beg to state, that he has freely availed himself of the labors of his predecessors, but that he is more especially indebted to the incomparable Buxtorf, who is allowed to have pursued Hebrew learning, in all its departments, with more success than any other individual, Jew or Christian, whose excellent grammar having formed the basis of the present production, will now, in its new form, become accessible to persons unacquainted with the Latin language.

The above work is used in King's College, and Christ Hospital, London, and in other leading institutions in England. Its publication was encouraged by their Royal Highnesses the Dukes of York and Gloucester; their Grace the Lord Archbishop of York, and the Lord Primate of Ireland; the Right Honorable the Earls of Cardigan, Carysfort, Spencer, and Westmoreland; the Right Reverend the Bishops of London, Bangor, Carlisle, Norwich, Oxford, Peterborough, St. Asaph, Down, and Connor, and the Bishop of Aberdeen; the Right Honorable the Lords Holland, Lilford, Nugent, Sondes; the Right Honorable the Ladies Fitzpatrick, Holland, Elizabeth Percival; the very Reverend the Dean of Westminster; the Venerable the Archdeacon of Northampton; the Regius Professors of the Universities; the Reverend the Clergy, and very many of the most distinguished of the laity.

Mr. Marcus' grammar was also very favorably reviewed, as will appear from the perusal of the following:—

"Scarcely a year revolves without producing a Hebrew grammar, each necessarily being a compilation from the preceding one. That the critical Hebraist may detect deficiencies in those already before the public we are not disposed to deny. We have particularly noticed imperfections in the syntax of the verb, as well with respect to the prepositions following them in construction, as to those verbs which do not require a preposition; on which subject, we are of opinion, Buxtorf has afforded the clearest information to the student.

"The present work appears to have been compiled with great labor, and has in many parts simplified the rules; but although it has many claims to our attention, we must content ourselves with making only a few remarks upon it.

"His observations on the affixes and the structure of the verb are highly judicious, and are calculated materially to assist the learner.

"The syntax is the most valuable part of the grammar, and is compiled with great care; and the excursus on the accents and prosody displays considerable erudition."

Quarterly Theolog. Rev., No. iv., Sept. 1825, p. 391.

Mr. Marcus has also documentary evidence of his knowledge of Hebrew, and to the excellence of his grammar, from the Right Reverend the Bishop of Peterborough; the Rev. Thomas Fry, M. A. late Fellow and Tutor of Lincoln College, Oxford, rector of Emberton, Bucks; the Reverend the Masters of King's College and Christ Hospital, London; the late Regius Professors of Hebrew at Oxford and Cambridge; the Rev. Joseph Blanco White; the Rev. Johnson Grant, M. A., Rector of Binbrook, Lincolnshire; Rev. John James, M. A., Prebendary of Peterborough; Mr. D'Allemande, and many others; as is attested by the additional recommendations of the following gentlemen:—

"It affords me much pleasure to learn that Mr. Marcus is about (if sufficiently encouraged) to republish his Hebrew grammar. The testimonials to its merits which I have seen, are from the most respectable and competent sources, and are unqualified in their commendation of the work."

Francis L. Hawks.

New York, Sept. 25 1837.

"From the testimonials which I have seen, to the character of Mr. Marcus' Hebrew grammar, I should consider its republication a great benefit to the students of that language, and hope its author will receive sufficient encouragement to warrant him in putting it soon to press."

Manton Eastburn.

New York, Sept. 25, 1837.

"I cordially concur in the foregoing recommendations."

Wm. Berrian.

Subscribers' names will be received at the Protestant Episcopal Press, 28 Ann street; by Messrs. Swords, Stanford & Co., 152 Broadway; and by Messrs. C. & G. Clrlvia & Co., 108 Broadway, New York. s7

TO YOUNG PHYSICIANS.

A resident physician is wanted in a literary institution in the neighborhood of New York. A respectable young man of some experience, who has had the advantages of a thorough medical education, and who would also be capable of filling a professorship in chemistry, a year or two hence, would find it a desirable situation.—At present the salary would be small, but might be considerably increased by his taking part in the English instruction of the institution, until he entered upon the professorship, when the compensation would yield a comfortable support. The place is recommended to the notice of physicians of Christian principles, who feel an interest in the welfare of the young, and who would make physical education their particular study. A line addressed to the editor of the Churchman will be attended to.

November 15, 1837. tf.

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

ANNUALS FOR 1838.

The *Christian Keepsake and Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Also, the *Token and Atlantic Souvenier for the year* 1838. Embellished with ten beautiful engravings. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.

tf Oct. 24.

POETRY.

From the British Magazine.

THE ATHANASIAN CREED.

Shall be sung or said.—*Rubric.*

Oh warning voice, from truth's eternal shrine
Proceeding, where the seraph ever sings,
Through threefold arching piles, on sounds divine,

And the live thunder of melodious wings
Rising in adoration. Mother dear,
To thy mysterious breast my spirit clings

Then most when that appalling voice I hear;
There, at the sound of those thy stern alarms,
Hide me, and on the world look back and fear;

For she would tempt me from thy shelt'ring arms,
And stop thy voice, which baffled pride disdains,
And the dread sound of never-dying harms:

Vain thought! The overwhelming future yet remains,
Though Ebal and Gerizim's voice be still,
The everlasting now and penal chains.

And from thy voice hide ourselves as we will,
Death draws aside the screen. Then wherefore flee
With birds of darkness to the caves of ill?

Rather in the garb of our deep poverty
Let us stand forth before thee, not to gaze,
But tremble, with the heart's adoring knee,

Full in the light of thy meridian blaze.
Nor leave thou us in the dark mysteries
Of our own hearts to hide, and in the ways

Of our own darkness, lest we, seeming wise,
Shrine thee in shape of some foul deity,
And in our unbaptized phantasies

Think wickedly that God is such as we,
Some Jove, or Pan, or Ashtaroth unclean.
So may we 'scape thy judgment. Dread the sea

Of glory which enshrouds thee, yet unseen,
And in the path whereon thy light doth burn,
Ere that we pass the inevitable screen,

Well need we walk and fear; to thee we turn
For help, nor on thy glories gaze too bold.
Oh, sternly kind, and kindest when most stern,

Ancient of mothers, in thy barriers old
With them that love thee is best liberty;
Fain would we hide us in thy shelt'ring fold.

By thee baptized into the Eternal Three,
Bless'd arbitress of holiest discipline,
In the world's freedom let me not be free,

But follow mine own will in following thine.
To Christ our Rock with dripping weeds we cling
While ocean roars beneath; and at thy shrine

May heaven's own Dove, on contemplation's wing,
Be o'er us, and mature each holier choice,
And all around thy calmer influence bring.

Then let me ever hear thine awful voice,
Deep warning, deep adoring; while we sing
We tremble, but in trembling we rejoice.

MISCELLANEOUS.

From the Protestant Episcopalian.

CORRESPONDENCE BETWEEN BISHOP JEBB AND A. KNOX, ESQ.

To the Editors of the Protestant Episcopalian.

Gentlemen,—I inclose a few additional extracts from the "Thirty Years' Correspondence between Bishop Jebb and Alexander Knox, Esq.," that your readers may participate in the pleasure which its perusal has afforded me. The Correspondence itself was doubtless intended to be read in connexion with the works of its excellent authors, otherwise the incidental allusions and cursory remarks on subjects elsewhere more fully treated, would render it justly liable to the charge of obscurity and indefiniteness. Too much space also is occupied with details merely personal; and, as a publication, it may perhaps be regarded as too scholastic for general readers; but notwithstanding these abatements, it is a correspondence of much interest to the Churchman, introducing him to the acquaintance of two philosophic individuals deeply imbued with the spirit of primitive Christianity, and distinguished alike for piety, learning, comprehensive views and attachment to the true principles of the Anglican Reformation. * * *

The fact is, that one can feel infinitely more disposed to congenialize with an honest, orthodox, pious Dissenter, than with a perhaps equally honest, orthodox, and pious evangelic, who professes to love, and who thinks he supports our Establishment, whilst, in reality, he both deteriorates and undermines it. And the reason is obvious. The strict Dissenter properly fills his providential function;—the evangelized Churchman does not. Nor is this a mere theoretic distinction. For assuredly whosoever departs in any degree from his proper providential sphere, in so departing, must suffer loss.—His movements cannot be steady; his principles cannot be rooted and grounded; his conduct cannot be free from more or less of trimming or obliquity. There is a certain sobriety of conviction, a sort of absence of all conscientious misgiving, which cannot be purchased by any lower price than a wise study of the principles, and a steady adherence to the lawful course, of "that state of life into which it hath pleased God to call us." When, therefore, I see a spurious liberality, either in the Churchman, or Dissenters, when I see the one ready to view as merely subordinate and almost indifferent the goodly order of the hierarchical institution, or the other ready to scoff at the conscientious scruples which kept their forefathers without the pale, I cannot help apprehending, in each case respectively, that the light is turning into darkness, and the salt is losing its savor. Amongst Dissenters, such departure from the old ground engenders Arianism, Socinianism, and unbounded skepticism. Among Church-of-England men the diffusion of evangelical indifferentism is of too late a growth to give us a complete result; but the tendencies, in my judgment, are by no means equivocal.

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The truth is, that both among Dissenters and among the Church-of-England men, we shall invariably find the most unsophisticated piety and the most zealous attachment to catholic verities, where there is least disposition to recede from the proper ground of their respective callings. Dissenters have, in too many instances, receded and diverged, and in none of these have they failed to make shipwreck of their faith.—Among Churchmen to recede or diverge is a new thing * * * religion cultivated in the sectarian manner—the forms of the Church retained, but its spirit neglected; the doctrines of the Church (as they explain them) strongly asserted, and its order lightly regarded; constituted authorities moved aside, and self-elected bodies usurping their jurisdiction; * * * all this is a new thing, and its consequences who can foretel? * * * Meanwhile I have good hope that, even now, some beneficial effect has been produced among those who wish well to our hierarchical Establishment. Jealousy has been awakened, and a spirit of inquiry has been set on foot, as to the nature, the functions, the privileges, the safeguards of the Church. And though the subject is yet but very inadequately apprehended, its revival at a period, certainly of greater light and more generalizing powers than any period in which it was a matter of much thought, or interest, can hardly fail to answer a most valuable purpose.

Bp. Jebb, Correspondence with A. Knox, Esq.

I was the other evening in Dr. Johnson's house, and in the apartment wherein he breathed his last, in Bolt Court. You may judge with what reverence! The premises are now partly bar-rooms, partly a printing-office, in the occupation of Mr. Bensley, forming but a minute part of his vast concerns. I could not help comparing the palace of the printer with the humble dwelling of the sage; and there asking myself how poor a thing is pelf! How unworthy of our care and competition!—*Ib. Bp. Jebb.*

Man is so much an animal, as to insure that he will, in general, think of nothing which does not, as it were, *oblige* him to think about it. Religion does not thus, in its own nature, oblige, as hunger or thirst obliges; and therefore it must be made attractive, as the higher degrees of civilization are made attractive by adequate exhibition, striking on the sensitive faculty.

Ib. A Knox, Esq.

Having gone thus far through it, (Clarendon's History of the Rebellion,) I deliberately say every thinking inhabitant of this United Kingdom ought to read Clarendon. It is the most interesting and most instructive human history I ever knew; and I am certain there is none like it. It has made me a more intelligent Church-of-England man than I ever was before. It could not make me a more cordial one; but I see more clearly than I had ever yet seen, that the perfect entablature of Christian faith and practice, without daubing or defilement, on the one hand, and without defect or mutilation on the other, is to be found only in the Church of England.

The hand of Providence seems, in this history, as really manifested as that of miraculous power was manifested in the handwriting on the wall at Belshazzar's feast. Our reformed Episcopacy had been severely taught the difference between itself and the unreformed Church by the cruelties under Queen Mary. It would seem that it was as necessary to impress the distinction between our Episcopal Church and unepiscopal Protestantism. And never was end more completely provided for, than in that train of events which Clarendon has recorded.

Every advantage of that unexampled progress more and more demonstrates the irreconcilable contrarieties of the whole anti-hierarchical genus with the Church of England; and that the innate instinct of the former is to bear down and extinguish the latter. And most impressively are we taught what kind of moral and religious institute such reformers would substitute in its room. The religious principles of a Brooke, a Hampden, or a Pyne, might doubtless have kept them inwardly upright, and outwardly blameless in common times, but we see that in a season of uncommon temptation, instead of preserving them they disposed those men and others of like mind, not only to engage in a ruthless party war, but to become its chief promoters and leaders. Perhaps, because there was still some good in these heresiarchs, they were taken from the scene before the evolving of full-grown horrors. These, however, we see acted by men not less ardent formerly in Puritanic zeal, and still retaining, in show and exercise, the self-same character. There is no atrocious act of blood to which they do not coolly and deliberately proceed; and with which they do not associate and blend the semblance of severe and energetic devotion. Cromwell embodies, in himself, all the quality of his fellow-actors in that revolting tragedy; and going on with him from that letter of his in the sketch of his history, in the Quarterly Review, until the colloquy at the last between him and Dr. Goodwin, we have altogether such an exemplification of fallacious religion, as I suppose never was equally afforded in this world's history.

How lamentable, then, would it be if there were no security for passing through the voyage of a religious life without exposure to those winds of doctrine and slights of men. But do not those very men help us to discover and to estimate that very security in the ecclesiastical institution which they were anxious to annihilate? Antipathies are seldom wholly fanciful; they were against the Church of England because the Church of England was opposite, in its very nature, to all those propensities which they wished to indulge. It laid an axe to the root of those passions and habits which *their* system gained over, and took into its service.—Or, by a juster figure, it was the medium of transfusing such a dew of heaven into the depths of the mental soil, as to make it fruitful in every gentle and lovely virtue, and uncongenial to every thing ferocious or austere. A true Church-of-England man therefore could not have been the ally of those factious demagogues. It was an impossibility in nature. And, accordingly, when, after Cromwell's settlement in the Protectorship, all other forms were tolerated, the Episcopal Church received no indulgence.

In all this, therefore, I conceive, we of the Church of England have a fund of valuable and momentous instruction. We are taught what is or ought to be our distinctive character as individuals, and we are warned not to admit any neutralizing principles, however fashionable or popular they may once more become.

The exact paralel of those unhappy times can hardly again recur; but principles too near akin to those, out of which those commotions originated, are undoubtedly once more in operation, and from their wide diffusion and obvious influence on public councils, may, in the issue, lead to consequences very different from what such men as Lord Liverpool and Mr. Goulburn would wish to facilitate. There was, in the commencement and progress of those former troubles, a concurrence of sectarians and infidels in making war upon the Church. I wish there were nothing of the kind at this day.—The Roman Catholics in Ireland had their great share in embroiling the affray there: the part they are now permitted, and by their Parliamentary abettors encouraged, to act allowing for circumstantial difference, is in spirit strangely similar. In reading Clarendon I wondered at the sameness of disposition and temper, while there can be no doubt that their present power of doing mischief bears no comparison with that of their predecessors; and I think would at this day be nothing, if Lord Cornwallis and Lord Castlereagh had not been thwarted in their plan of political amalgamation. Providence ordered things otherwise, for what ulterior purposes time will show. As things are, they would of themselves be able to do little other mischief than what we have experienced already within the last years: but that, in their present factious form and spirit, they should have access to Parliament, and be permitted to vent their malice and obloquy through the medium of a petition; and, above all, have in that assembly advocates of their extravagant claims, implies such portentous state of things as to add sensibly to my satisfaction in being now in my sixty-seventh year, and in having no peculiar objects of anxiety to leave behind me in this world.

I am sure all things will eventually serve the sublime purposes of divine philanthropy; but it is awful to think of the providential measures which, arguing from the past to the future, we may imagine likely to intervene. I therefore almost tremble to mark the complying spirit of our statesmen; as I fear, however sincerely they may wish to fix a ne plus ultra, they will, at every fresh conciliatory, or rather compromising step, find it less practicable, and even less rationally maintainable. In short, I am not without fear that the Church of Ireland will eventually be sacrificed to the preservation of what will be considered central integrity. But sure I am, that if the one Church goes, the other will soon follow: and what the political constitution will then become, I only wish they may now have the prudence and the sagacity to make a matter of grave consideration.

A. Knox, Esq., 1824.

Do you happen to have the "Liturgie" of Neufchatel, which was adopted about 90 years ago? I have been surprised lately, in looking into it, at the great use which was made of the Church of England liturgy: they did not dare to avow the imitation, or rather, in many instances, the transcription; and where we have responses, they put *all* into the mouth of the minister; as for instance, "O Seigneur, fais luire sur nous ta misericorde, et nous accorde ton salut. O Seigneur, conserve le roi, et nous exauce par ta grace, lorsque nous t'invoquons."—But then they strongly intimate in the preface that this monologous form was not their own choice, as they expressly praise the ancient antiphonal method. In a late Christian Observer, the personal interest taken in our Prayer-book in Germany was particularly mentioned. I cannot doubt that, in the fulness of time, it will be accounted the richest treasure, next to the canonical Scriptures, in the Christian Church. But to be duly valued abroad, it must be understood at home.—*A. Knox, Esq.*

By the bye, I have a curious and not uninteresting anecdote to tell you about Leland's "Advantage and Necessity of Revelation." Mr. T. H. H——— was the relater of it to me, in the year 1820. "When very young," said he, "I unhappily had access to a circulating library, stored with German novels and other infidel publications. The consequence was, that I became a thorough-paced unbeliever: still, however, continuing diligent in business, and to the utmost of my powers, supporting, by my exertions as a scrivener, and laborious literary drudge, a family of young and helpless orphan brothers and sisters of mine. Forced, prematurely, to break off my school studies at Christ Hospital, that I might earn a livelihood for myself and them, I still snatched an hour, when I could, for classical reading; and one day I met, and took up Leland on the Advantage and Necessity of the Christian religion. My object in doing so was any thing but religious. I wished, in fact, merely to read the Latin and Greek quotations scattered over the book. Some passages, however, from one of the fathers struck my eye. I read them, and suddenly asked myself, What if Christianity were after all to prove true? Ay, what would then become of *me?*—I was thus led to examine the book, and, by the blessing of God, as I had read myself into infidelity, so I was enabled to read myself out of it. I then, at intervals stolen from sleep and labor, went through a long course of biblical study."

Bishop Jebb.

From the Presbyterian.

HERCULANEAN MANUSCRIPTS.

Every body knows the difficulty of unrolling the Herculanean manuscripts, but I had no idea that the labor was so tedious and unpromising. If the process goes on at the same rate as at present, another eruption may bury the whole lot afresh, before the work is completed. There are few hands employed, and only five interpreters of any ability; besides, those to whom we principally owe what has been already brought to light are either past work or gone to the tomb. The papyri are deciphered by the aid of a lens of only very moderate power; a strong magnifier is found to render the letters more or less illegible, by bringing into view the fibre of the materials on which they are written. The subdued steady light of the shade answers best; and no lens is so good as the naked eye, when the sight is clear. It seems next to impossible that any error should make its way to the press, from the care that is taken with the copies. After the text has been committed to paper, and undergone a strict scrutiny by the Academia Ercolanense, it is then engraved on copper, carefully collated with the originals, which are kept preserved in frames, for future reference: the whole is then subjected to a fresh and final examination and revision, by the academy, before the last irrevocable step of sending it to the press. The quantity of matter in each page of the originals is generally equal to an octavo page of our ordinary pica type. The lines contain only about 22 letters; but to make up for the deficiency, there are commonly 47 lines in a column.—The authors cut into type do not amount to a dozen; they are all Greek but one, and fathered, with few exceptions, upon Epicurus and the eternal Philodemus. The greater number of the 1300 undeveloped papyri are compacted so firmly as to render any attempt at unrolling absolutely hopeless. It was under an arched roof, in Herculaneum, that the least injured manuscripts were found; and their preservation is supposed to be owing to their protection, under the vault, from either extremes of heat or moisture. Those are first selected for the operation of unrolling, which, after perusing a portion of the matter, the interpreter deems most likely to reward his pains. But, before he can form any opinion about this, it is often necessary to continue the examination for a good half year. In some rare instances the author's name is alluded to early in the work or may be inferred from the text before much labor has been expended: but this happens very seldom, as the first few columns are almost always destroyed by the fire, and the name of the writer not discovered until the whole of the volume is unrolled; and then they are found in the concluding column, for the custom was to subjoin, as well as prefix, the title. It is provoking to see the process creeping on at this snail's pace. Why are not some hundreds of these idle ecclesiastics put in requisition for the work? We are told, that Hayter unrolled forty MSS. in two years, and with the same industry the whole collection would be unfolded in little better than half a century. Sir Humphrey Davy despaired of arriving at a speedier process, and in his own attempts sacrificed not fewer than twenty-five volumes; at last owning his belief, that no better plan of development was ever likely to be hit upon than that which is at present in practice. The common opinion is, that the manuscripts found in Herculaneum belonged to a private collection, and that we may fairly hope, if the excavations be carried on, that we shall one day arrive at the treasures of a public library. It is very gratifying to hold out such expectations, but *cui bono?* While the process of development goes on as at present, our enjoyment of this treasure might be reserved for the millenium. The lines and letters in some of the papyri have a regularity almost typographical, and no doubt were executed by professional copyists; others are scrawled hastily in such a way as to suggest the idea of their being done by the author himself; a suggestion further corroborated by corrections which have every appearance of being the result of reconsideration. The persons employed in the slow, sedulous, and most bilious occupation of unfolding these carbonaceous scrolls, are miserably remunerated. The highest price for unrolling and engraving a column on copper, is twenty-six ducats: subordinate laborers get ten ducats a month.—*Sir E. Faulkner's Tour.*

From the British Magazine.

CONDITIONS OF SALVATION.

Dear Sir,—It strikes me that many of our modern theologians are apt, unreasonably, to find fault with us when we use the words "conditions of salvation," as applied to good works, and when we say that "a sincere though imperfect obedience is accepted under the new covenant for the sake of the Redeemer." For the data of some of these objections, it may not be amiss to call attention to the following extract from the works of one of the most enlightened and able writers out of the Church which this age has produced. I do not suppose that Robert Hall will be accused of "legality," "indistinct views of the Gospel," &c., and yet the following is his description of the teaching of *evangelical* ministers.

"None lay more stress on the duties of a holy life, or urge with more constancy the necessity of their hearers showing their faith by their works; and they are incessantly affirming, with St. James, that the former without the latter is dead, being alone. Though, in common with the inspired writers, they ascribe their transition from a state of death to a state of justification solely to faith in Christ previous to good works actually performed, yet they equally insist upon a performance of those works as the evidence of justifying faith, and supposing life to be spared, as the indispensable *condition of final happiness.* The law, not altered in its requirements, (for what was once duty they conceive to be duty still,) *but attempered in its sanctions to the circumstances of a fallen creature,* they exhibit as the perpetual standard of rectitude, as the sceptre of majesty by which the Saviour rules his disciples. They conceive it to demand the same things, *though not with the same rigor,* under the gospel dispensation as before. The matter of duty they look upon as unalterable, and the only difference to be this: that whereas under the covenant of works the condition of life was sinless obedience, *under the new covenant an obedience sincere and affectionate, though imperfect, is accepted for the sake of the Redeemer.* At the same time they do not cease to maintain that the faith which they hold to be justifying comprehends in it the seminal principle of every virtue; that if genuine, it will not fail to be fruitful; and that a Christian has it in his power to show his faith 'by his works,' and by no other means."

It will also be noticed that Hall asserts here, that true faith comprehends *in it* the seminal principle of every virtue, a statement which has also been vehemently objected to by rigid theologians of a certain school. May we hope that the authors of the "Two Memorials to the Christian Knowledge Society" (which are now I see advertised for sale,) will soberly consider whether they are not doing most serious mischief by such ultra statements as they have put forth in these productions? Let them object, as they justly may, to any ascription of "*merit*" to creature obedience, however sincere; but let them not discard the scriptural doctrine of *reward,* nor present that one-sided view of the great doctrine of justification by faith, which, I fear, has too often had the effect of lulling men's conscience asleep, and standing in the way of that active diligence in God's service which, we know, is absolutely necessary to "make our calling and election sure."

From the Quarterly Christian Spectator.

ENGLISH PREPOSITIONS.

In the "Historical and Critical View of Cases in the Indo-European Languages," in the Spectator, March, 1837, there are some mistakes which ought not to pass unnoticed.

The writer observes, that "the most obvious relations, which would present themselves most readily to the human mind, in the very infancy of society, are those of place. Most prepositions primarily denoted place." "The most simple relation of place is that of rest in a place, or the answer to the question *where?* This gives rise to the *local* case."

In this statement there is a radical mistake.—The prepositions did *not* primarily denote place; at least not generally; and probably never.—Some of the prepositions cannot now be traced to their originals; but as far as I have been able to ascertain the originals, the prepositions are verbs, or derived from verbs; and instead of denoting place, or rest in a place, they denote, or originally denoted, *motion* or *action*.

Thus in English, *by* is from a verb signifying to *go* or *pass*. Hence its use in the phrase, by the *by*, in *passing*, or as we pass, French, *en passant*. So in the phrase, good *bye* or *by*, we observe the like sense of the word; a good *going* or departure; precisely equivalent to *farewell*, which is *go well*.

For is also a verb, or from a verb, denoting *go* or *advance*. Hence *fore* denotes *advance*, in *front*. The sense of the phrase, a gift *for* him, is a gift *towards* him, implying motion, advancing, and hence figuratively, as respect *for* him, love *for* him. Hence *for* denotes continuance in time; as, he will write or work *for* a day or a month.

From is a verb, or derived from one; as we see by the Swedish and Danish languages, in which a derivative of this word signifies a stranger, from the sense of departure; Danish *frem*, forward; *fremmer*, to promote.

Among is from a verb. Sax. *gemangan*.—D. and G. *mengen*, to mix; the original sense of which is to stir, a sense very far from *place* or *rest*.

Over is undoubtedly the Oriental *abhar*, to pass.

Through is from the same radix as *door*, and from some verb signifying to pass.

Beyond is a compound of *be*, *by*, and Saxon *geond*, from *go*, *gone*.

With is from a common verb in the Gothic; *withan*, or with the common prefix, *ga-withan*, to join; and in the Gothic often denoted *towards* or *motion*, of which Lye gives examples.

At, in English, would at first seem to denote *place* or *station;* but in other languages it is the sign of the infinitive, equivalent to *to*, and probably is from the Hebrew and Chaldee verb *atha*, signifying to come. Both *at* and *to* primarily denoted *approach*.

Several of the Greek prepositions we know to be verbs, or derivatives from verbs; as, *para, peri, meta*.

N. Webster.

For the Churchman.

DEVOTION.

FAMILY PRAYERS.

I know not how far the antiquity of two hundred and fifty-four years may, in the minds of your readers, add to the value of the following prayers; but I think I may confidently submit them, by reason of the pious and solemn strain which pervades them. I extract them, with trifling alteration, from a tract published by that excellent and orthodox institution, the Church of England Tract Society, more generally known as the Bristol Tract Society: 1811. That forms No. 38 of its valuable series.

Orion.

MORNING PRAYER.

Almighty God and most merciful Father, we do not present ourselves here before thy majesty trusting in our own merits or worthiness, but in thy manifold mercies, who hast promised to hear our prayers and grant our requests, which we shall make to thee in the name of thy beloved Son Jesus Christ our Lord.—Thou hast also commanded us to assemble ourselves together in his name, with full assurance that he will not only be amongst us, but also be our Mediator and Advocate towards thy majesty, that we may obtain all things which shall seem expedient to thy blessed will for our necessities. Therefore, we beseech thee, gracious Father, to turn thy loving countenance towards us, and impute not unto us our manifold sins and offences, whereby we justly deserve thy wrath and sharp punishment. Rather, receive us to thy mercy for Jesus Christ's sake, accepting his death and passion as a just recompence for all our offences, in whom only thou art well pleased, and through whom thou canst not be offended with us. And seeing that of thy great mercies we have quietly passed this night, grant, O heavenly Father, that we may bestow this day to thy service, so that our thoughts, words, and deeds may redound to the glory of thy name, and good ensample to all men, who, seeing our good works, may glorify thee our heavenly Father. And forasmuch as of thy mere favor and love, thou hast not only created us to thy own similitude and likeness, but also hast chosen us to be heirs with thy dear Son Jesus Christ of that immortal kingdom which thou preparedst for us before the beginning of the world: we beseech thee to increase our faith and knowledge, and to lighten our hearts with thy Holy Spirit, that we may, in the mean time, live in godly conversation and integrity of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like shall not inherit the kingdom of God.

And because thou hast commanded us to pray one for another, we do not only make request, O Lord, for ourselves, and for them that thou hast already called to the true understanding of thy heavenly will, but for all people and nations of the world, that they may be instructed by thy Holy Spirit to believe in thee their only Saviour and Redeemer. O Lord, raise up in all lands faithful distributers of thy mysteries, who, setting apart all worldly respects, may, both in their life and doctrine, seek only thy glory.

We most wretched sinners bewail our manifold sins, and earnestly repent us of our former wickedness and ungodly behavior towards thee; and whereas we cannot of ourselves purchase thy pardon, yet we humbly beseech thee, for Jesus Christ's sake, to show thy mercies upon us, and receive us again to thy favor.—Grant us, blessed Father, these our requests, and all other things necessary for us and thy whole Church, according to thy promise in Jesus Christ our Lord. In whose name we beseech thee as he hath taught us, saying, Our Father who art in heaven, &c.

EVENING PRAYER.

O Lord God, Father everlasting, and full of pity, we acknowledge and confess that we are not worthy to lift up our eyes to heaven, much less to present ourselves before thy majesty with confidence that thou wilt hear our prayers and grant our requests; for our consciences do accuse us, and our sins do witness against us, and we know that thou art an upright Judge, who dost not justify the sinners and wicked men, but punishest the faults of all such as transgress thy commandments; yet, most merciful Father, since it hath pleased thee to command us to call upon thee, we utterly renounce all worldly confidence, and flee to thy sovereign bounty as our only stay and refuge, beseeching thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us. Accept the obedience and death of thy Son Jesus Christ, who, by offering up his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Have mercy, therefore, upon us, O Lord, and forgive us all our offences. Teach us by thy Holy Spirit that we may rightly weigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee nor call upon thy name: so do thou grant us the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for thy grace, that we may ever set forth thy praise and glory.

And albeit, we be but worms and dust, yet thou art our Creator, and we are the work of thy hands; yea, thou art our Father and we thy children: thou art our Shepherd, and we thy flock: thou art our Redeemer, and we thy people whom thou hast bought: thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deserts punish us, but mercifully enable us to repent of our sins from the bottom of our hearts. Put away all our wickedness out of thy remembrance.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to labor in, grant, O Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life; and in the mean season, that we being not overcome by any temptations, may fully set our minds upon thee, love thee, and rest in thee. Furthermore, that our sleep be not excessive or overmuch, after the insatiable desires of the flesh, but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation, to the glory of thy holy name, and profit of our brethren. So be it.

Our Father who art in heaven, &c.

From the London Christian Observer.

REV. WILLIAM FARISH, B. D.

The late Rev William Farish, B. D., Jacksonian Professor in the University of Cambridge, and rector of St. Giles' in that town—and latterly of Stoneham Parva, in the county of Suffolk—occupied for many years an important sphere, especially in the University, and greatly contributed, in many ways, to promote the cause of his Lord and Master. His life, indeed, was not marked by many incidents, and most of his early friends, from whom reminiscences of his younger years might have been obtained, have been called to their rest before him; but we have gleaned the following particulars, which we trust will be found interesting and profitable to the reader.

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In the year 1794 he was elected professor of chemistry in the University of Cambridge; and in 1813, Jacksonian Professor of Natural and Experimental Philosophy, when he resigned the professorship of chemistry. He also served the offices of proctor and Moderator. He held the living of St. Giles, in Cambridge, during a long period, and till his death. For many years he was one of the few who faithfully preached those doctrines of the Gospel which are often emphatically summed up in the expressive phrase "the doctrines of grace;" and which we have abundant reason to be thankful may now be heard in so many of our churches, both in Cambridge and elsewhere. His religious opinions exposed him to reproach; but it was the reproach of the Gospel, not of the individual; and such was his universally admitted excellence of deportment, his piety, humility, and amiableness, his intellectual ability and moral worth, that, like Daniel, none could find any fault in him except it were concerning the law of his God; and his consistent conduct tended greatly to remove those prejudices with which many regarded his religious principles. He used, for a considerable period, to receive, two or three evenings in the week, such undergraduates as were introduced to him; and these opportunities of friendly intercourse with such a man could not but be highly profitable to those who were privileged to enjoy them. His well-known lectures on the arts and manufactures, which were delivered during a long series of years, were highly instructive; and were also so popular that they assisted in attracting students to Cambridge; so that he was a benefactor to the University. He had a large collection of models, or rather of machines on a reduced scale, exhibiting the principal machinery used for different purposes in this country; all of which were made under his own direction.—The models or machines were not each complete in itself; but the same wheel or other parts often served for various machines; the machine exhibited at one lecture being taken to pieces, and another fitted together in the interval between that and the following lecture. This he contrived by having a large number of wheels, axles, and other gear, made upon the same scale; so that he could build up almost any machine he wanted. In his lecture-room were a small steam-engine and a water-wheel; sometimes the one and sometimes the other of which supplied the moving force to his machines, which often performed, on a reduced scale, the same kind of work as the original. He had, among others, models of cotton-mills, looms, sawing-mills, and machines for rolling iron and for boring canon. His lectures were remarkable for clearness of explanation and extreme simplicity of diction.—They were not confined to machinery, but embraced almost every subject connected with the arts and manufactures of the country. At one time he would explain how mines were worked, and how the minerals were raised; exhibiting drawings of the sections of mines, and models of railroads and machinery used for these purposes. At another time he would show different parts of the process by which raw materials are wrought into articles suited for the purposes of human life: as in the manufacture of gunpowder, pottery, hats, cloth, and other articles. In order to obtain the information necessary for constructing these models and giving his lectures, as well as to cultivate an affectionate intercourse with his friends, he had travelled into different parts of the kingdom; and he thus acquired, both as to the subjects on which he lectured, and as to other matters, an extent of minute information which has been rarely equalled, and his talent for communicating to others the information which he possessed was not less remarkable. He was never satisfied with a superficial view of a subject: he did not rest till he thoroughly understood it himself; and then he felt no difficulty in explaining it to others, in a way so familiar, that it seemed to have cost him nothing to acquire it. He was always ready to communicate information; and willingly gave to any who remained after the lecture was over such further explanations as they might wish.

Though his extensive and varied knowledge had acquired for him the name of the "Walking (scientific) Library," it partook, comparatively, little of book knowledge: it was rather the result of large observation and deep meditation. He must indeed have read much; but he so digested what he read, as to make it completely his own. He seldom, if ever, quoted from any author, and it would have been difficult to trace his remarks to any particular writer. An anecdote is current respecting him, that when an undergraduate he was desired by his tutor to demonstrate a particular problem in Euclid. He complied. "Very right, Mr. Farish," said the tutor; but it would be as well to give Euclid's demonstration." Whether he had then read Euclid's demonstration, was a matter of doubt; but he had thought out a proof of his own. We do not vouch for the anecdote; especially as there are several others extant of a similar character which are apocryphal;—such as, that, when examined for his bachelor's degree, he was in danger, from his unassuming manner, of being classed below his merit; when, at the request of his companions, and being conscious of his power and attainments, he "challenged the whole senate-house," and by this unprecedented expedient attracted notice, and acquitted himself so well that he became Senior Wrangler. This story was as unfounded as another, which he used to laugh at as a right merry fabrication: that, in a reverie, he once boiled his watch instead of an egg, holding the egg in his hand to mark the time. Other playful tales have been told of his alleged abstraction of mind; but they were probably mere sportive effusions. Many contemplative men are apt to think while their neighbors chat; and this was doubtless sometimes his case, especially in the earlier part of his life, when he was deeply engaged in absorbing studies; but no man more sympathized in passing scenes; and, far from going through the world blindfold, he was, on the contrary, a remarkably shrewd and keen observer. When he served the office of proctor he was noticed for his great vigilance; and wo had it been to the delinquent student who relied upon Mr. Farish's being absorbed in mathematics, and absent-minded as to his ocular duties. He was acknowledged to be one of the most attentive and business-like proctors who had ever honored the function; and never had the discipline of the University been kept more strictly than during his year of office. A story is told of his once tracking and detecting three undergraduates in the night, one of whom he found concealed dripping under an inverted tub, and the other two roosting on a beam in an outhouse; and as their offence had been very serious, they were enjoined, upon pain of expulsion, publicly to ask forgiveness of the vice-chancellor. The story, even if fictitious, shows that he was not considered as a man too abstracted to attend to the details of active duty; but because Sir Isaac Newton forgot that he had not eaten his dinner, and once used a lady's finger for a tobacco-stopper, mathematics and reverie have been "married in immortal verse," and the watch-and-egg story has probably been told in prose of half a dozen philosophers, who had quite as much right to it as Professor Farish.

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